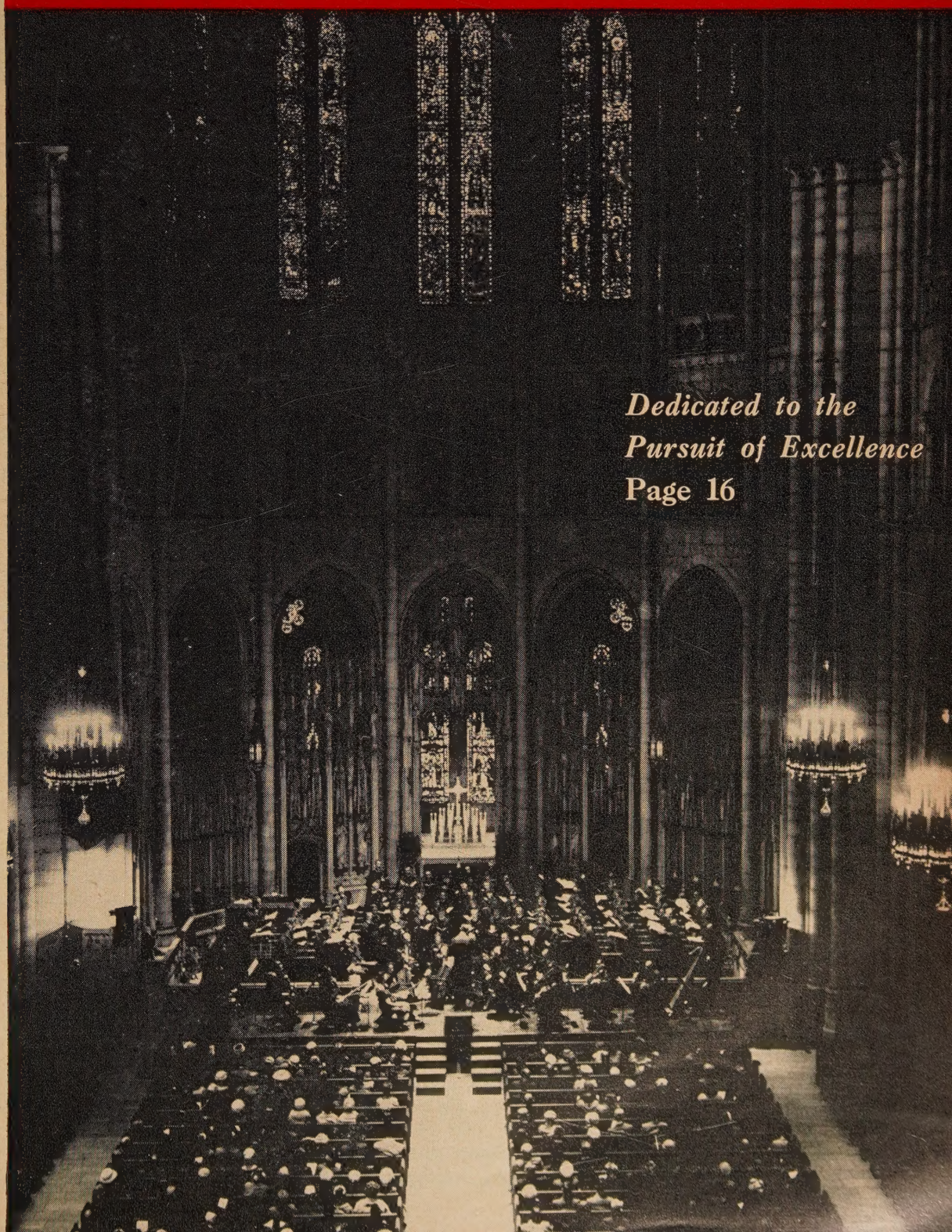
UNITED CHURCH HERALD

PACIFIC SCHOOL OF RELIGION

VOL. 4, NO. 18 OCTOBER 5, 1961



Dedicated to the Pursuit of Excellence

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3 UNITED CHURCH HERALD *Anniversary*

Across the President's Desk

THE CO-EDITORS of *United Church Herald* have extended me a singular privilege in asking me to write a column for the pages of this excellent journal once a month. I shall always be appreciative of this kindness. On this third anniversary of the publication of *United Church Herald,* I would first like to speak a word of hearty congratulation and commendation to the co-editors. The United Church of Christ can be justly proud of the *Herald.*

In this initial message I want to make two emphases: first, permit me to mention the debt we owe all those who have labored so long and devotedly, sometimes against great difficulties, to bring the United Church of Christ into being. Their number is beyond calculation. It is always risky to single out individuals to whom to pay tribute, but surely no one will quarrel with me when I say that we all are truly indebted to Dr. Fred Hoskins and Dr. James E. Wagner, those stalwarts who labored so effectively and waited so patiently for an idea to be clothed with flesh and blood. Without their labor and devotion the reality would have been long delayed. Only in seeing what the church can become will these men and the hundreds —yes, thousands—who worked with them find their reward. We again salute all those who gave themselves that we might enter into the inheritance they bequeath to us.

Now what of the future of the United Church of Christ?

1. We must understand that the real question is how God will use his church —our church. We must walk with him! We must keep pace with him! We must respond to his insistent call! Nothing short of this will be sufficient. We are his people. We must act, work, live and strive as his people!

2. We must complete the task of the union. Synods, associations, conferences must cease to be "acting" and become *in fact* united synods, associations and conferences. This will take more work and the same kind of resolution that has marked our efforts up to this point. We must be willing to trust each other. No one intends "to huff and to puff" and blow anyone's house down. We are all concerned with providing freedom with order for all members, local congregations, associations and conferences. Let us give each other the benefit of the doubt.

3. We must get on with the work of the church. We have a gospel to proclaim; we have truth to mediate; we have a life to live; we have a sacrifice to make; we have a mission to fulfill. The test of the worth of what we have done is what we shall do. Jesus said: "I am come that they might have life, and that they might have it more abundantly." We must make it possible for that promise to be fulfilled—in Norwood, in New York, in Middletown, in Grovers Corners and in the open country. Nothing—not even our conversations in the direction of increased union of the broken body of Christ—must interfere with our accomplishing the purpose for which the church was placed here on earth. We have a mission to fulfill!

This brings me to my second emphasis: shortly after I went to Zion Church, almost thirty years ago, I found a bit of verse that ran like this:

Somehow, somewhere, sometime each day,
I'll turn aside and stop and pray
That God will make this church
the way of righteous men.

Like the path we face today, the way before us then was more difficult than we were able to face in our own strength. One Sunday I went before our people and quoted this verse and asked them to make it the resolve of their lives. Days turned to weeks, then to years and finally to decades. Recently one of the very faithful members of our congregation told me that every day of these past thirty years she had kept that resolve and I am sure this was duplicated by many others. If this supposition is correct, it is no wonder that Zion Church grew in spirit and in numbers. With the power that God makes available through the prayers of faithful people, how could it be otherwise?

Today in the United Church of Christ there are more than 2,000,000 members. What problems would be solved, what tasks would be achieved, what new frontiers of the spirit would be possessed by Christ if each of us lifted up this same simple prayer to God.

The United Church has missionaries of the cross who need our prayers; it has pastors who need encouragement; it has great challenges that need to be met. There are burdened people everywhere and those of us who bear the administrative responsibilities for the United Church may sometimes be faint of heart. Every member of the church needs strength and the power of God awaits the asking.

Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
. . . when with us is prayer,
And joy and strength and courage are with Thee!

Ben M. Herbster

Dr. Herbster is president of the United Church of Christ. Photo by Harry Carlson.

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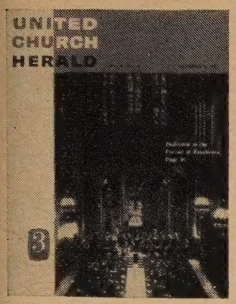

COVER STORY: Adorning this issue's cover is the majestic sanctuary of the Riverside Church in New York City, with the Franklin and Marshall College choir (see page 16) singing on a recent annual tour.

While maintaining its historic association with the American Baptist Convention and a more recent affiliation with the Congregational Christian churches and now the United Church of Christ, this church located in the area of Columbia University is made up of Christians from many different denominational backgrounds.

The Gothic nave and tower of the church were completed in 1930 and in the 1959 the south wing was added. The photograph is by Walton of Lancaster, Pa.

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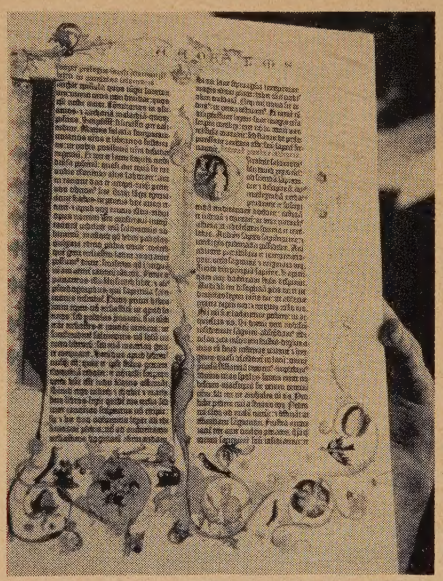
A leaf out of history

3 UNITED CHURCH HERALD Anniversary

FRANCES S. SMITH

Gutenberg Bible Reproduced



Page 1 of facsimile Gutenberg Bible.

THE Gutenberg Bible—printed in Mainz, Germany, around 1456—stands as a major landmark in the history of civilization. Generally considered the first book to be printed from movable type, it symbolizes the giant step man took forward when he invented the printing press, which was to make the accumulated knowledge and lore of the ages the common property of everyone who could read.

Many members of the United Church of Christ will be interested to learn that a facsimile of the Gutenberg Bible (there are only forty-seven copies of the original printing extant) is being produced by an American publisher this year.

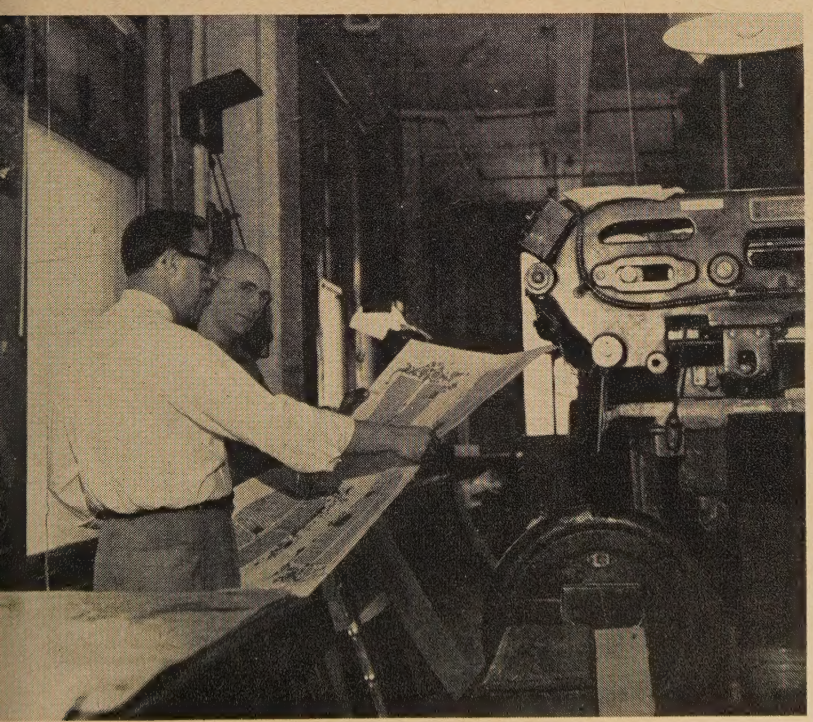
Since printing was a completely new art, Johann Gutenberg and his associ-

Elaborate decorations in the original Bible are being faithfully reproduced. Here an artist painstakingly retouches drawings to be printed in five colors.

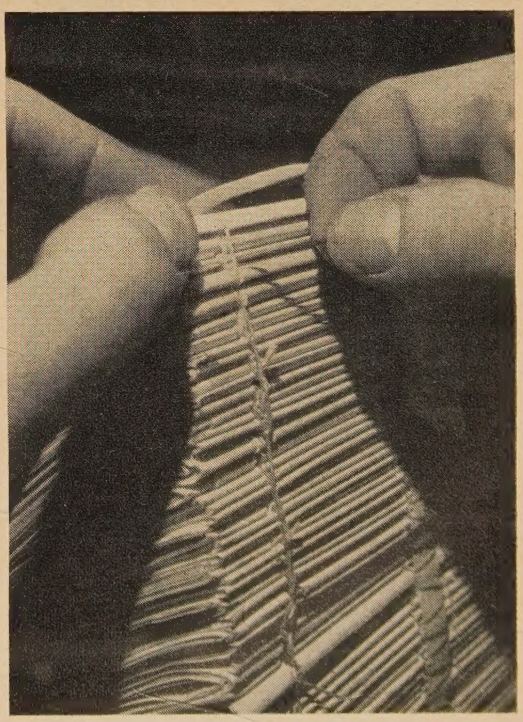
A skilled craftsman meticulously retouches a negative from which color plates will be made for the Gutenberg facsimile. Inks, tested in a tarnish machine, are guaranteed for about 200 years. Paper, 100 per cent rag, will last almost forever.

Protected by heavy gloves, a worker pours acid on a plate for etching purposes. The American publisher is seeking to incorporate the best features of various Gutenberg originals.

tes attempted to reproduce as faithully as possible the hand-lettering of previous copies of the Bible. After Gutenberg had printed the 1,185 pages f the two-volume work on fine white paper, artists "rubricated" the pages by adding decorations and flourishes in red and blue ink. Authorities disagree as to just how many Bibles Gutenberg printed on his six simple hand presses. The process took months, since type for each column was set by hand and since each page had to be inserted into the press separately and then hung up to dry. Probably no more than two hundred copies were made. Gutenberg's Bible was a Latin Vulgate edition. It had large double-column pages with



A special inspector examines each page as it comes off the press to make certain that it is perfect. Only one thousand copies are being printed.



Once off the press no machines will be used in binding. Capable hands knot pages together.

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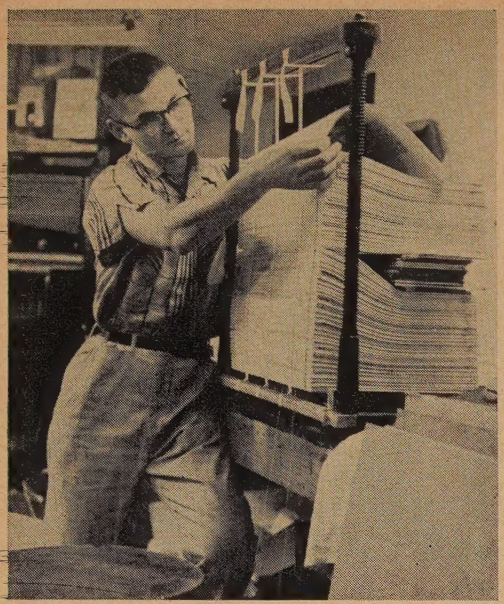
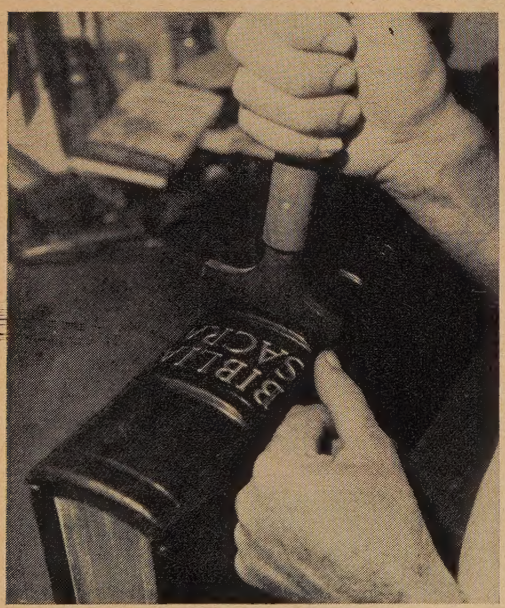


The pages mount up rapidly to be sewn together by hand. Volume has gilt top edges, marbleized end papers.

A special tool is used to imprint lines on the Bible's spine. Gutenberg's name gleams in gold though it never appeared on original. Below: bookbinder polishes the backbone.



forty-two lines of type in each column. For this reason it is often termed the "Forty-two Line Bible." This year's facsimile edition is being produced with the most modern equipment. Yet special care and a great deal of handwork are still necessary to reproduce the fine work done by Gutenberg so many years ago. One thousand copies will be produced, each selling for $600, or $750 for the custom-bound volumes.

The photographs on these pages depict various stages in the production of this facsimile edition. The reproduction of this famous Bible from the past reminds us that our inexpensive, contemporary Bibles would be impossible had it not been for Johann Gutenberg. We are reminded as well that although his methods have been superseded by more modern publishing techniques the eternal significance of the Holy Word continues unchanged from century to century.

Photos by Jurgen Jacobsen, Three Lions, New York.

The finished product is truly a work of art, worthy of the loving care put into it and standing as a monument to the genius who invented movable type.

The Death of Dag Hammarskjöld

BETWEEN SEPTEMBER 19 (opening day of the U.N. General Assembly) when this editorial was set in type and the day this issue of the *Herald* arrives at our subscribers' homes, the world crisis, precipitated in part by the Berlin situation, by Moscow's truculent decision to resume nuclear testing, by the bloody struggle in Katanga and compounded by the calamitous death of the dedicated Secretary General Dag Hammarskjöld, may have altered considerably. The tragedy in the jungle confronted the free world, as the General Assembly met for one of the most crucial sessions in its history, with a number of especially difficult and grave problems, including that of the very future of the U.N. itself. These issues and others will all be employed by the Soviet Union, we can be certain, in an attempt to create panic, defeatism and a spirit of surrender in the West. But the U.N. and the free world have survived other crises and today we must have the faith as Christians to grapple successfully with our most insidious enemies: defeatism and futility. The problems we face cannot be solved by those who capitulate or tremble for fear of tomorrow. Christian faith provides, or should provide, a confidence and a boldness more than ample for our needs. Beyond present trouble and tragedy, we anticipate the triumph of the good. God grant us, each and all, the grace, wisdom and competence to play our roles as responsible Christians. If we but do our part, God will provide the increase and fulfillment far beyond our most sanguine expectations. (In the next issue Herman Reissig will deal with Mr. Hammarskjöld's death and the U. N.)

Hachiro Yuasa Retires

WE ARE SORRY to report that a long-time friend and one of Asia's foremost Christian leaders, Dr. Hachiro Yuasa, has announced his retirement as president of the Japan International Christian University—an institution supported in part by members and boards of the United Church of Christ. A committed Congregational Christian layman, one of the world's outstanding entomologists, a man of indefatigable energy harnessed to an impelling personality, Dr. Yuasa has been president of the university since its founding. Born in Tokyo in 1890, Hachiro (meaning Eighth Child)—the son of a wealthy merchant who was also a Diet member and of a Christian mother who was a graduate of Doshisha University—became president of Doshisha in 1935 but was later forced to leave his homeland because of his uncompromising opposition to Japan's increasing militarism. Following World War II, he was recalled to the presidency of Doshisha. As Dr. Yuasa retires as president of I.C.U., we salute this honored friend with the high praise of Yale's Kenneth Scott Latourette, who recently said of him: "I know of no one in these turbulent years who has made a greater contribution to the world-embracing Christian church and to the kingdom of God."

Our Third Anniversary

APPEARING EACH fortnight clothed in its distinctive cover, rolling off the presses punctually in its accouterments of paper and ink, carrying a varied assortment of materials embellished by eye-catching illustrations and delivered as promptly and in as good condition as the U.S. Post Office sees fit, *United Church Herald* enters its fourth year of publication as a free but committed servant of the Christian cause.

Readers may recall that it was three years ago—October 9, 1958—that the *Herald* appeared, stemming from its dual lineage of *The Messenger* and *Advance*.

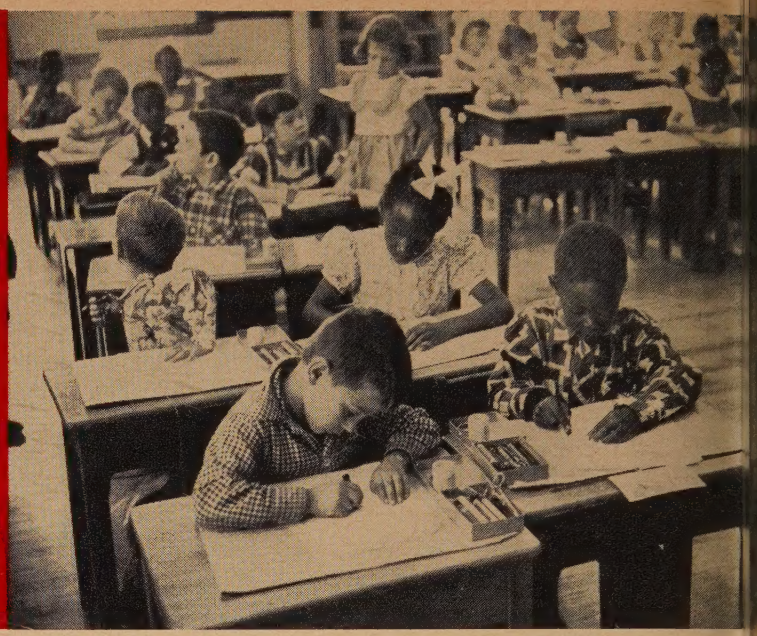
The aim of the co-editors has been and their objective is to provide the *Herald* with a message worthy of its name, a scope coterminous with all Christian concern, an editorial policy both independent and spiritually realistic, and a posture not unmindful of God's grace and our great need for it. The co-editors have been agreed that a religious journal need be neither commonplace in appearance nor stuffy in content.

On this third anniversary, the *Herald* aspires to serve more and more usefully, more and more competently as a servant of Him on whose word the church is founded and on whose grace we depend for growth and redemption. To generous contributors, to hard-working representatives, to loyal subscribers and to foresighted members of the Joint Publication Committee we are deeply grateful for their loyal support.

A Second Chance

A YEAR OR SO ago we wrote in respect to the struggle Jim Crow was waging against school desegregation that "never has its twisted ignorance and diabolical prejudice been more blatant and savage than in New Orleans' recent last-ditch effort to undermine the school integration program." We rejoice that the riotous outbreaks and jeering mobs that accompanied the start of school integration in the Deep South last November were absent this year. Reports from New Orleans and other communities indicate that extra details of uniformed police had little more to do this fall than to twirl their night sticks. Enlightened self-interest and genuine good will have joined forces to create what the Greater New Orleans Federation of Churches has called "our second chance." Resistance to desegregation, to be sure, remains strong in many areas of the country, such as in Prince Edward County in Virginia. Nevertheless, the principle of integration seems to us so firmly established, not only in our Federal law but in our national conscience that no amount of legalistic maneuvering or of extralegal terrorism will be able for long to stem the tide of social advance or to reverse the trend of interracial progress. May God help us all to play our role in his ministry of reconciliation. avm

Integration takes new forward strides



GIVEN THE aggressive concern of Christian Americans, there is now a chance that the most urgent moral problem of our country's domestic affairs can be beaten in the current decade.

The end of the major institutional forms of racial discrimination in church and community life is possible now as never before because of lessons being taught by current events. Many forces, some quite unknowingly, hasten the day when the great majority of Americans will identify discrimination for what it is—un-American and un-Christian.

National Image

One lesson is taught us by the international responsibilities we have as Americans. With two-thirds of the world's population subtly conscious that it is non-Caucasian, we know the ambivalence our national image presents if America is partly segregationist. Through no exclusive fault of our own, we suffer a legacy of suspicion toward the entire white West with its history of colonialism and exploitation toward continents of color.

Racial discrimination at home therefore does us exaggerated harm. It affects the Africans, for example, who come to our shores expecting hospitality. Not long ago an African diplomat, who had come to serve at the UN, was reported by the *New York Times* as saying: "I am crushed by your civilization. I thought it was the most advanced in the world, a heaven, a paradise. It was an illusion. . . . I could only rent an apartment after the U.S. Mission forced the landlord to take me." This man is a college professor, married to a college graduate who is director of a school.

The second lesson is taught us by the dedicated Negro leadership that has alerted the Christian conscience of the nation, North and South. We have come to recognize the need for the activist role of those some call "agitators" alongside the persistent, patient "educational" approach. Martin Luther King has inspired church members across the land with his Christian approach to the changing of racial patterns.

The sit-ins of last year illustrate the point of activism. In well over thirty or so cities and towns of the South, there are now desegregated lunch counters where there were none before, even at a time when the higher courts have not forced desegregation onto private business establishments.

The Freedom Riders of this year, judging from my correspondence, have also won the support of many people in demonstrating that active protest helps to call forth more Federal initiative from such bodies as the Interstate Commerce Commission when it is necessary to make court decisions effective. These decisions in this case actually date as far back as 1945. It would be a strange process that would let a man "taper off" once he was told by the law that beating his wife is wrong. Just so, it is a puzzle to Negro eyes that the laws desegregating public facilities continue to be voided by local ordinances. Dramatic means are necessary to get rid of local statutes and police practices that still enforce segregation, which higher courts have outlawed.

Photo on page 9 shows the author (third from right) with other Freedom Riders in Montgomery.

Mr. Noyce is Assistant Professor of Pastoral Theology and Assistant Director of Field Work at Yale University Divinity School. Photos by New York Times and Religious News Service.

True Charity

Our churches do not readily think of themselves as part of such an activist crusade. They have long been tempted to avoid controversy for the sake of harmony and a too-sentimentalized understanding of the love that is supposed to rule in the fellowship. Now we may learn the love that can handle controversy and serve justice. We are required by true charity, as Paul Ramsey puts it in a new book on *Christian Ethics and the Sit-in* "never to do less than what is just, and . . . this fixes a gulf between charity and a sentimental love."

Strong social action in love, performed by the church, may proceed in the face of opposition by custom and by those who see no need for change. Reforms do not come of themselves. Time itself does not heal—it is neutral; it must be used for creative good. The Christian, facing the present crisis, does as the Samaritan did, in contrast to the priest and the Levite on the road from Jerusalem to Jericho; he goes "out of his way" instead of accepting the routine of an ordinary journey, once he sees the need.

Church social action committees are becoming activist—taking the trouble

GAYLORD B. NOYCE

to investigate the patterns of discrimination in their communities, asking questions at barbershops, employment offices, restaurants and realty offices. They are looking at the American scene in a realization of the damaging un-Christian nature of racial discrimination and saying in effect: "Our schools—to educate for twentieth-century living—our neighborhoods and our social institutions cannot discriminate on the false basis of color."

Role of Law

A third lesson events teach us has to do with the role of law. Law does more than reflect the level of communal morality. It serves both to express the political aspirations of a people and to shape institutions that help the body politic move in that direction. In both these ways, it is untrue to say "you cannot legislate morality."

In laws on civil rights, on fair housing and fair employment practices, we do indirectly help the citizenry to know the evil of discriminatory practice. And, as the laws find even partial expression in changed patterns of voting, schooling, housing and hiring, we train a new generation in habits of thought, which are less fearful and bigoted and more in keeping with good citizenship in the multiracial world the Creator has given us. As one research in intergroup attitudes concluded: "The more contact a person has with other groups, the lower is his level of general prejudice against them."

The Supreme Court decision on the schools in 1954 said that the schools segregated by law trained children in a way that damaged their "hearts and minds in a way unlikely ever to be undone." The court spoke of a sense of inferiority bred into the consciousness of the segregated group; it might also have mentioned the false attitudes the system inculcates in whites—a sense of race superiority, which is, from a religious point of view, akin to the most hazardous attitude a man can have—looking down upon a fellow creature in unfair prejudgment, prejudice. Indirectly we do legislate morality.

The fourth and most important lesson comes to us in our churches. We are being recalled to know who we are, recalled to a new sense of the breadth of our mission. When we see the pervasive segregation in our churches resulting in part from segregation in our society, we understand how much we are a part and a product of the world. But in confessing our sins of race consciousness, we are given to know that we are also a community of the forgiven, that we are given a sustaining life from beyond this world and that we exist in the mission of expressing that life within the world.

Obedient Witness

The result of this lesson is the decision to "go out of the way" in Christian obedience and witness. And many church bodies do just that. A council of churches in a suburban community solicits signatures on an open-occupancy statement by landlords. Divinity students canvass a city and persuade the housing bureau of a university to list only apartments where racial discrimination will not be practiced. A Negro and a white church propose exchanging committee members for a season. Camp leaders make sure that there is multiracial representation in their conferences. White churches in the South engage Negro seminary students as assistant pastors during the summer, and Negro churches employ white students.

Beyond the church, in our nation at large, these lessons can work the urgent change in the patterns of discrimination. It should soon become a popular understanding that one of the most un-American as well as un-Christian acts that anyone commits is racial discrimination. Beyond the knotty school problem of the South, the most apparent need nationwide is residential desegregation. We have created Negro ghettos

(Continued on page 23)

3 UNITED CHURCH HERALD *Anniversary*

A mistress of the manse speaks her mind!

BETTY BLANCHETTE

IT SEEMS quite the vogue these days to set in print the "plight of the poor minister's wife." After having read such an article in one of our popular women's magazines I have decided to speak from the "other side of the fence."

It is true that churches do vary in their treatment of ministers and their families, but let it be clear that many churches have an honorable tradition in this respect.

"Be Yourself"

Such articles have appeared so often that I honestly believe that many people must, by now, pity the mistress of the manse with a passion. Because I am a minister's wife, I also feel that the people of the parish need a voice raised in their behalf. In such articles they are portrayed as merciless villains persecuting the meek lady in the parsonage and denying her the right "to be herself."

Just what does this mean? It sounds so very ominous to be told that as a minister's wife you cannot "be yourself." I believe that what we should really tell the bride of every clergyman is that the people of the parish will want to be able to respect her and be proud of her. She should be glad that they care, and if lighting a cigarette in public or taking a drink disturbs their image or ideal of her, foregoing them is a small price to pay for the honor of being the object of their respect. After all in most cases they are only asking that she use good taste and be a lady.

I should hope that she'd do this in whatever position she holds in life. Observe the price some of the girls in Hollywood pay to become an ideal! I'd never trade the type of image I am supposed to portray for the one they fight for, nor would I ever trade the type of influence I am in a position to exert for what they frequently make felt upon our youth.

It is sometimes said that the minister's wife married him, not the ministry. How absurd! We marry the whole man! A man is his vocation, his hopes, his loyalties—all of this a girl marries. A man cannot be divorced from his life's work. It is a very real part of him and this is especially true of a minister.

My husband was a salesman when I married him. Three years later he was a struggling seminary student and now he is a fully ordained minister. He has been no less my husband in any of these roles. Because he chose this calling and because as his wife I share his life, I do all I can to help him fulfill his commitment in the best way he can.

Shared Vocation

This is part of the responsibility of any wife but the minister's wife has far greater opportunities to be of service and to share her husband's vocation than do most wives. She need not look upon the inconveniences of parsonage life as a burden—she should accept them as part of a way of life.

Her house may belong to the church but her home will be truly her own. We offer our house freely for meetings, not because we must but because we want to. The choice is ours and people who respect us have little desire to take advantage. The demands on our time are many but not unreasonable. When I feel that I cannot do a certain task asked of me I frankly say so and give my reason. It is as simple as that because our members know that I try to do my share as I see it and they are grateful.

The members of the parish have a natural curiosity about the private life of the family in the parsonage but it is not difficult to learn how to deal tactfully with the kind of probing that might violate one's privacy. It must be seen for what it is and need not be dramatized or made a burden. Anyone who serves in a public office has to deal with this same type of problem.

It is often said that the minister's wife can never have close friends within the parish without causing hard feelings. Of course, we all like some people more than others. In each parish there are bound to be two or three women with whom she will most enjoy sharing her time. But this will never cause resentment from other church members if she remembers a couple of important rules. She should make the small effort it takes to let each person she is with know that she likes her and finds her interesting and pleasant.

Her close friends need not monopolize her time. She will know that she can call on them when she needs a lift or wants a favor and they are free to call on her in the same way. Their closeness will be more in the quality of the way they spend their time together than in the quantity of it. A minister's wife can avoid resentment (which I feel is greatly exaggerated) by being tactful at all times.

Financial Martyr

It is a little difficult to be always considered "poor." It almost seems imperative to apologize for a new car or piece of furniture. I am inclined to think that the clergy has brought this upon itself to a certain extent. They, along with their wives, have too often seemed to enjoy the role of financial martyr. It is my observation that the younger clergyman is beginning to speak up for the necessary material rewards for his labors. In many cases congregations have responded to the needs of their ministers with sympathetic understanding.

I think my pet peeve in this whole matter is the issue of church work. I work very hard in behalf of the church. I work hard not because I must but because I want to, because I love to, because I see a job to be done and because I believe in what I am doing. I find church work (especially Christian education) very rewarding. I am acquainted with many other pastors' wives who feel as I do and we resent being told that we are forced into this position because we are married to ministers. I suspect that we would all work just as hard for the church if our husbands were laymen.

We all have some talent and in order to fulfill ourselves as human beings we must cultivate it constructively. Being a minister's wife is a highly satisfying way of life for a woman who wishes to be a responsible and Christian member of society in these times.

Betty (Mrs. Donald F.) Blanchette is the wife of the minister of the First Congregational Church, Ogdensburg, N. Y.

Should Capital Punishment Be Abolished?

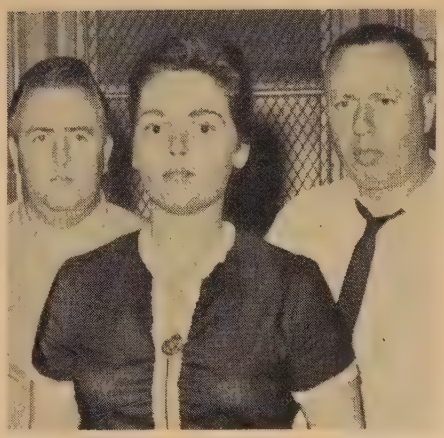
Part 2

IT IS NOT strange that the public still looks upon all those convicted of murder as dangerous killers who have planned with viciousness and cunning the crimes that they have committed. That is the usual picture presented by the press and law enforcement officers.

If we are to bring about the abolition of capital punishment, we must give the public the true picture of the problem and of the type of people we now execute, and convince the public that these lives are worth saving, that through treatment we can bring about their rehabilitation. We know that the best parole records are held by those formerly serving life terms for homicide.

The proponents of capital punishment—and there are many sincere people who believe in it—advance as their strongest argument its so-called deterrent effect. It is claimed that with abolishment more murders would be committed, more policemen killed, more riots would occur and no one in society would be safe from the killer. To prove these claims, district attorneys and police chiefs at legislative hearings always cite a series of heinous crimes that frighten legislators and the public alike.

There is no doubt they are vicious cases, that they cause one to pause and think, and that most of those who present them may honestly believe in the deterrent effect of capital punishment. These people, however, deal with the person accused of taking a life while he is in the city prison or the county jail. They are at the moment stunned



Anne Kiernan surrendered to New York police after slaying a doctor's wife. Will she be given the death penalty?

by the enormity of the crime and so are often blinded to the fact that in spite of the crime, here too stands a human being.

Prof. Thorsten Sellin of the University of Pennsylvania, one of the most reliable statisticians in the United States, made a study of seventeen states, six of which had abolished capital punishment. His conclusion was that the claim that more police are killed in abolitionist states is unfounded and that the claim lacks any factual basis.

It is my conviction that once the subject of capital punishment is sanely discussed with the public we will find most people are in favor of its abolishment, especially if we can convince them that its presence in the law really has no deterrent effect. With thousands of homicides committed in the United States each year, less than thirty persons convicted of murder in the first degree are executed throughout the entire country. California executes more people convicted of murder than any other state in the Union. Yet with an average of five hundred homicides every year in that state only eight or nine executions are carried through.

Are our trials always equally fair to both the victim and the defendant? The public prosecutor is endowed with tremendous power. He can prosecute or refuse to do so. He can reduce the charge from first to second-degree murder or manslaughter depending on which charge he feels he can obtain a conviction. There is very little difference between murder first, murder second and manslaughter, as far as a homicide is concerned. I do not mean that there is little difference in the seriousness of the crime, because the victim is dead, but in deciding the degree the offender is to be charged with. The district attorney may be convinced that the prisoner should be prosecuted for first-degree murder, but since he feels he cannot make it "stick," he turns to a lesser charge. In another case it may be just the reverse—some small piece of evidence arises unexpectedly that makes it possible for him to charge murder first. And yet both persons were perhaps equally guilty.

The public prosecutor also has unlimited funds and ample authority to

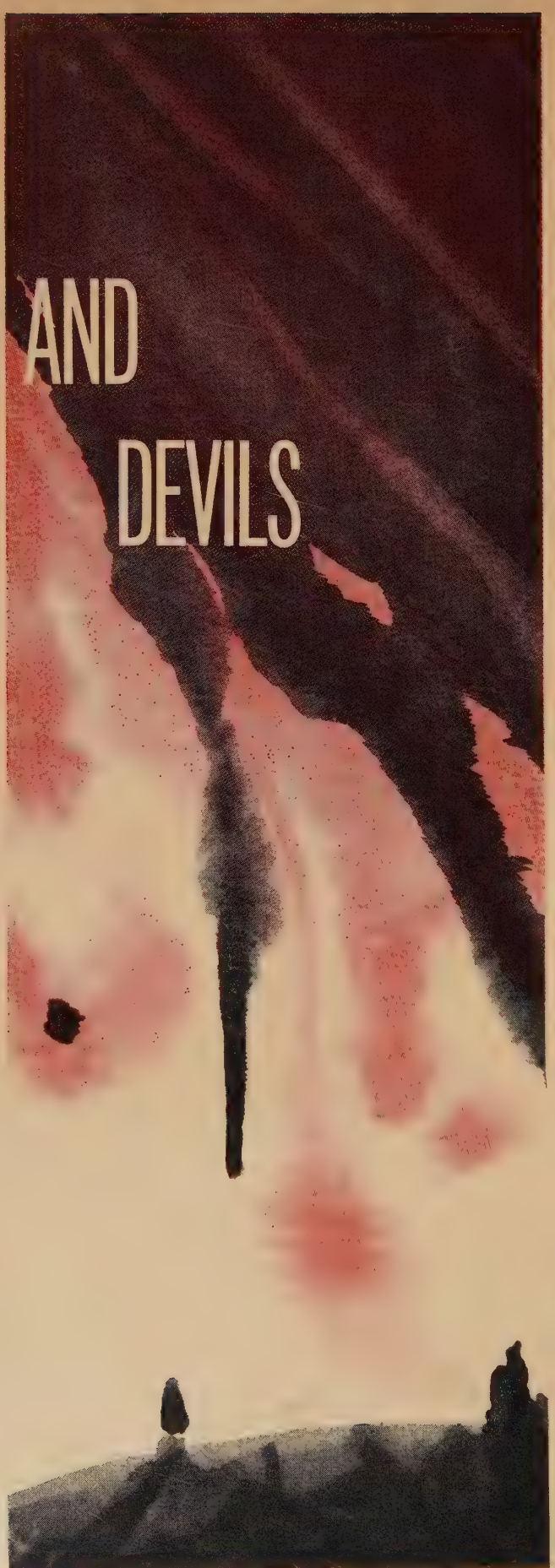
(Continued on page 30)

KENYON J. SCUDDER

This is the second of two articles on this theme by Mr. Scudder, who is chairman of the Social Action Committee of the Community Church (Congregational) in Corona del Mar, Calif.

Mr. Scudder is a former superintendent of the California Institution for Men at Chino and a past president of the American Correctional Association. He is currently national director of field services for the Osborne Association, Inc. Photo by Wide World, New York City.

MAN, GOD AND DEVILS



FRANZ KAFKA, in one of his parables, says: "Only a crowd of devils could account for our earthly misfortunes. Evil is not a unity; its very nature is divisive and at cross purposes with itself and with man's destiny.

"If we were possessed by only a single devil, one who had a calm untroubled view of our whole nature, and freedom to dispose of us at any moment," says Kafka, "then that devil would also have enough power to hold us for the length of a human life high above the spirit of God in us and even to swing us to and fro, so that we should never get to see a glimmer of it, and therefore should not be troubled from that quarter."

Implacable Evil

To be thus at the mercy of a single implacable evil would mean the total eclipse of God and the reign of conscienceless sin, unrepentable, irrevocable.

Kafka draws no ethical conclusions. His parable ends in enigmatic paradox and with his characteristic ironic resignation to the many forms of man's bedevilment. One may share his pessimism and still find an edifying lesson here. God is a unity. Truth, love, freedom, peace are at their root noncontradictory; whatever contradictions may appear to be among them are in the appearance, not the reality. This, by the way, is the reason why it is not exhaustive to say "God is love."

Yes, God is love—in a sense more radical, more fundamental than any understanding of love we can attain. God is in one sense "good" and yet in another sense "beyond good and evil," as God transcends all finitudes, even those that we may metaphorically project to infinity. In God's transcendent unity all contradictions are resolved.

What is more to the point, however, is that in God's incarnate revelation—the Christ—the way is shown whereby these apparent contradictions are resolved in terms of a human reality fully compatible with the divine. That is what is saving about the Christ: he meets us where we are and reveals the way—at once divine and human—of embodying the unity that is of God, and thereby overcoming the fragmentedness that Kafka has represented as a "crowd of devils." God does not grow; God is

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Mr. Miller, a member of Riverside Church in New York City, is managing editor of *Fellowship*, the magazine of the Fellowship of Reconciliation.

"beyond good and evil" and likewise beyond truth, love, freedom, peace, because his nature encompasses the total fulfillment of all life. Perhaps, if God had to be subjected to the limits of definition, we might define God as life freed from growth.

The divine principle in man is growth toward fulfillment; God is the perfection, the completion of that growth, and this is why the relation of man to God must, to be authentic, be a relation of communion rather than of union. The union experienced by the mystic is not for that reason false, but it is partly illusory and has the validity of poetry in that it expresses truth without being a direct statement or experience of truth.

Human Illusion

The illusion is chiefly in the static quality of human perception: in such union man partakes of the divine through the illusion that he has momentarily ceased to grow, is full-grown. But actually only God is full-grown; man's ultimate perfection as a human being lies in his attainment of an optimum rate of growth toward God.

This sounds suspiciously like evolution, and that is precisely what is meant —provided that we take note of the fact that evolution is not an automatic, ever-forward, uniform process. Cessation of growth is death. This can happen, but other things can happen too—a tangled, stunted growth, a struggle between growth and not standing still but deterioration and retrogression through the retarding and distorting effects of that "crowd of devils" that only a mastering, healing, life-giving faith in Christ can overcome.

Violence is one expression of this divisiveness that is evil. Violence is life oriented on death. This does not mean that the conflict between violence and nonviolence is a simple struggle between evil-death and life-good. Life and good are, for a man, limited by his finitude even when, in Christ, he has overcome sin: though fully in communion with God, he remains finite in his godliness, even in his Christness. Sin and evil are not the same; sin is man's breach of communion with God, his rebellion against God, his disloyalty and arrogance toward God. Evil is the "crowd of devils" that seek to take advantage of man's sin, to impose upon man their disunity and thus destroy

him. This does not necessarily mean a literal destruction, death at one rude blow; it is not as simple as that. There are, in this pack of demons, forces that threaten a man's integrity and others that threaten bodily harm, starvation, illness and a variety of other bad things.

Affirming Unity

Salvation does not mean being spared all harm, avoiding injury. But it is a guarantee of integrity, of ultimate victory for man's growth. Adherence to nonviolence may result in immediate success in the attainment of a given objective, if that is God's will. Or it may result in catastrophe. But it also means affirming unity among men and the transcendent unity of love, truth, freedom and peace. It means keeping faith with both God and one's fellow man and asserting the perspective of growth. Whatever else it may be, it is a contribution to the growth of all mankind toward its ultimate salvation and a victory over the plural forces of darkness —the "crowd of devils"—on the level of existential reality. In simple human terms, this means affirming human brotherhood against the torrents of strife.

Among the devils we have to contend with are the idols that would have us fragment the nature of God and our human allegiance to him. We are tempted to use violence—that is, to disintegrate our common humanity in relation to a fellow man—in the service of one or another aspect of God's nature. Let us jettison love in order to serve truth. Or let us pigeonhole truth in order to revere freedom. Or let us forget freedom so that we can have peace. But God is not such that he can be carved up into fragmental deities of our own choosing. These false gods can only be set up as devils in masquerade. God encompasses all of these attributes, none to the exclusion of the others. And so that we may be helped to guard against this temptation, the paramount nature of God was revealed in Jesus Christ as love.

This does not mean that love has won out in a contest with truth or other attributes. But because the greatest temptation lies at this point, it is here that the primary focus is made sharpest in the New Testament. This means beginning with love as the aim and seeking truth that is compatible with love, freedom that is compatible with love, peace that is compatible with love. For if each is compatible with love, they will be compatible with each other and stand as a unity against all forces of disunion.

Ultimate Mystery

Let us say integrity or wholeness instead of unity, and the interrelation of the aspects of God may be more apparent. To act in freedom, seeking the freedom of the opponent—this requires acting in love. To be in truth and to speak truth to a man who is not free is to speak of freedom, and it cannot be done unless truth is free. Love is the integument that binds these principles together in an integral whole and in a sense explains them as it explains itself.

As God himself is a mystery, however, these faces of the divine, which we have so crassly called "principles," each embody the fathomless depths of ultimate mystery. Jesus reveals God as love, but the New Testament account does not exhaust but rather points to the ultimate mystery of it. We can understand this love, this truth, peace, freedom, by reference to images of radical human experience—but that does not tell us all; there is that of the holy in all that is God's, for which reverence and awe supplement rational or even humanly irrational comprehension.

"Love is basic for the birth of a true society," wrote the great Japanese evangelist Toyohiko Kagawa, "while violence has in it the essence of anti-sociality.

"Love is positive; violence is negative.

"Love injures none, is eternal. Violence is degeneracy: it is its own destruction."

3 UNITED CHURCH HERALD Anniversary

India and the World Church

OTTO F. ARTOPOEUS

FOR THE second time in less than a quarter of a century India will be host to a church gathering of unusual distinction and moment *(see* United Church Herald, *September 7)*. Only a few countries have had this privilege.

In 1938, with war clouds fast closing over Europe, representatives of the World Missionary Conference assembled at Tambaram, near Madras, South India, to debate "the fundamental position of the Christian church as a witness-bearing body in the modern world." For this historic meeting of Christian minds, Dr. Hendrik Kraemer, then of Leiden, Holland, wrote the provocative study book *The Christian Message in a Non-Christian World*. The impact of the conference was immediate and Tambaram became another illuminating crescent in the sequence of Christian history.

Now New Delhi beckons. Next month the World Council of Churches will meet in that exotic city to discuss issues relating to Christendom 1961. These issues promise to be every bit as important as those of 1938. The theme of the meeting—"Jesus Christ, the light of the world"—has an elemental urgency about it for a world that remains bewilderingly dark and gloomy. Once again hopeful eyes are turning toward the East.

The choice of New Delhi as the place of meeting for the Third Assembly of the World Council of Churches is as timely as it is symbolic. In this city of many rebirths the new will warily meet the old and the old the new. Situated as it is amid a culture as ancient as the Ganges, New Delhi displays all the perplexities of the present age. For discussing the crucial challenges and opportunities confronting the Christian church today, a more suitable setting would be difficult to imagine.

The twenty-three years intervening between these two important meetings have seen decided changes take place not only in India itself but in the wider world as well. Revolution, involving political, social and economic changes, has swept old empires away, an accomplishment for which India has in part been responsible. Its independence set off a succession of revolts against colonialism much like firecrackers on a string, and the perilous effects are still

being felt across the world. Not a few of the delegates converging on New Delhi will be representing peoples not free twenty-three years ago.

Nonetheless, great similarities are to be noted between Tambaram 1938 and New Delhi 1961. Both of these conferences will have gathered under a shadow. Perhaps it should be called a continuous shadow, for it is still the same shadow of tyranny. In the first instance it was the impending threat of Nazi domination of the world; in the current era it is the more sinister specter of Communist expansion. But whereas Tambaram, in viewing the shadow, spoke of being "between the times," New Delhi may well speak of being "at the end of time," for now the ghastly possibility of total destruction hangs over the world.

Moreover, both of these meetings will have attempted to come to grips with a world that has grown increasingly non-Christian. In the short span of time elapsing between these church gatherings, millions of people have lived and died without hearing the gospel. Because growth in population has been most excessive in non-Christian lands such as India, the Christian church has not begun to keep pace with the explosive increase. The churches, therefore, will be speaking to a world of souls even farther away from Christ. This fact, plus the considerable new life being evidenced by other faiths, sending them into aggressive resurgence, has compounded the problem of Christian evangelism. More than ever the church must know the uniqueness of its message and what special light its Lord brings to this advanced age.

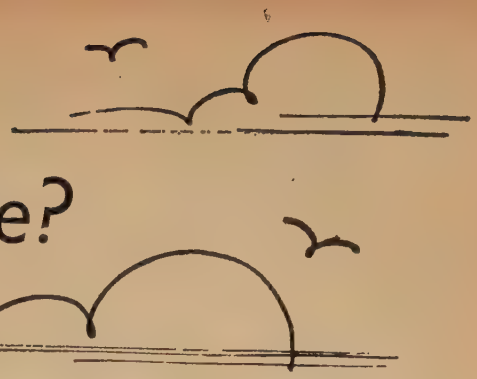
At both of these gatherings the missionary outreach will have assumed primary importance. In 1938 the opinion was optimistically expressed that "the outlook of the Christian mission is at present hopeful as well as cloudy." Those in attendance at Tambaram learned again the heartening lesson of history that "the gospel can spread under any circumstances, provided a living and ardent faith burns in the hearts of men."

There is ample reason to believe that this same Christian optimism will be heard at New Delhi. The younger churches of the world will have shown an enlargement of strength and will have visibly demonstrated their willingness to share the missionary task of the church, for many in the past twenty-three years have themselves become sending churches, thus closing the ring of missionary endeavor. Significantly, the climax of the New Delhi assembly promises to be that moment when the International Missionary Council becomes one with the World Council of Churches. Missions again will have been brought into the very heart of the church.

Many of the faces so familiar at Tambaram are gone. The old stalwarts of the ecumenical movement such as John R. Mott and J. H. Oldham have been replaced by younger leaders like J. E. Lesslie Newbigin and Daniel T. Niles. But the spirit of holy questing that hovered over Tambaram and prompted the Edinburgh and Jerusalem conferences before it will certainly be felt once more in New Delhi, just as it was felt not so long ago at Amsterdam and Evanston.

Mr. Artopoeus, a former E and R missionary in the Middle Provinces of India, is pastor of the First United Church of Christ, West Alexandria, Ohio.

A Meditation



Should I Tithe?

THOMAS K. THOMPSON

THERE SEEMS to be no doubt that "tithing" is the most controversial word in the field of Christian stewardship today. The subject of tithing receives repeated attention in the church press from all angles: historical, economic, practical.

In September of this year "The Will of Augusta Nash" was released nationally to the American Protestant churches. It's about tithing. No doubt the film will provoke discussion.

Despite opposition by many devout Christians to the idea of tithing the number of tithers is growing. The increase in receipts, for example, reflects this growth.

Rule of Thumb

Obviously a "tithe" means 10 per cent, but 10 per cent of what? In modern industrial America, with various forms of prepayment of taxes, pensions, insurance, hospitalization and a dozen other items, the most commonly used rule of thumb is 10 per cent of "take-home" pay.

And what charities are "tithe-worthy"? Do secular charities come within the area of Christian responsibility? Here the most commonly used principle is the individual's own understanding of stewardship. Thus the usual interpretation of the tithe is the giving of at least 10 per cent of take-home pay to church and charity.

The arguments against tithing are real and have their validity. Tithing cannot be considered specifically Christian; it was practiced even before the time of Abraham and probably represented the primitive arithmetic of counting on the fingers. As reflected in the Old Testament, the tithe seems to have taken various forms at different periods in Hebrew history. Under a theocratic government it may have included payment of taxes and relief for the poor. In the New Testament Jesus mentioned tithing only twice (both times in a negative context), and the Apostle Paul made no reference to the subject whatsoever.

In the United States of the Nineteen Sixties is it fair to set a definite requirement for all people regardless of personal circumstances? To require a tithe of a family with a $4,000 income and four children on the same basis as a family with a $50,000 income and no children seems legalistic in the extreme.

Spiritual Pride

The implicit permission to use the remaining nine-tenths as one pleases gives the wealthy man a wide-open field for selfishness. But even the members of a poorer family are in danger of Pharisaism, or spiritual pride, in their sense of having fulfilled their entire obligation to God by payment of the 10 per cent.

Those who say yes to the question "Should I tithe?" believe that tithing represents "seriousness" in Christian giving. Everyone agrees that Christian giving should be proportionate. Few stewardship authorities today would call 9 per cent sub-Christian or 11 per cent super-Christian, but it is only when the proportion approaches or surpasses 10 per cent that it "makes a difference" in the family budget. A recent Gallup poll showed that tithing is popular among relatively poor people.

Helpful Discipline

Second, tithing is not only a realistic and workable plan of giving, but also a helpful discipline for Christian growth. Most Christians find it worthwhile to observe disciplines such as daily Bible study and prayer, weekly worship on the Lord's Day and a variety of other proven methods of worship and service. The Christian who regularly sets aside a definite proportion of his income for worship and service in Christ's kingdom has made one of the basic steps forward in Christian living. The discipline is valid even if the proportion is not a full tithe.

Third, the whole standard of values that tithing expresses is a Christian standard. The United States today is witnessing a remarkable increase in "disposable income," that is, income that permits the spender considerable discretion. This additional income often goes for luxury fads such as sports cars, boats and country homes. The traditional Protestant virtues of simplicity and thrift are under heavy bombardment from many sides. In an age of conformity it is not easy to express a Christian standard in personal morality, social influence and spending habits.

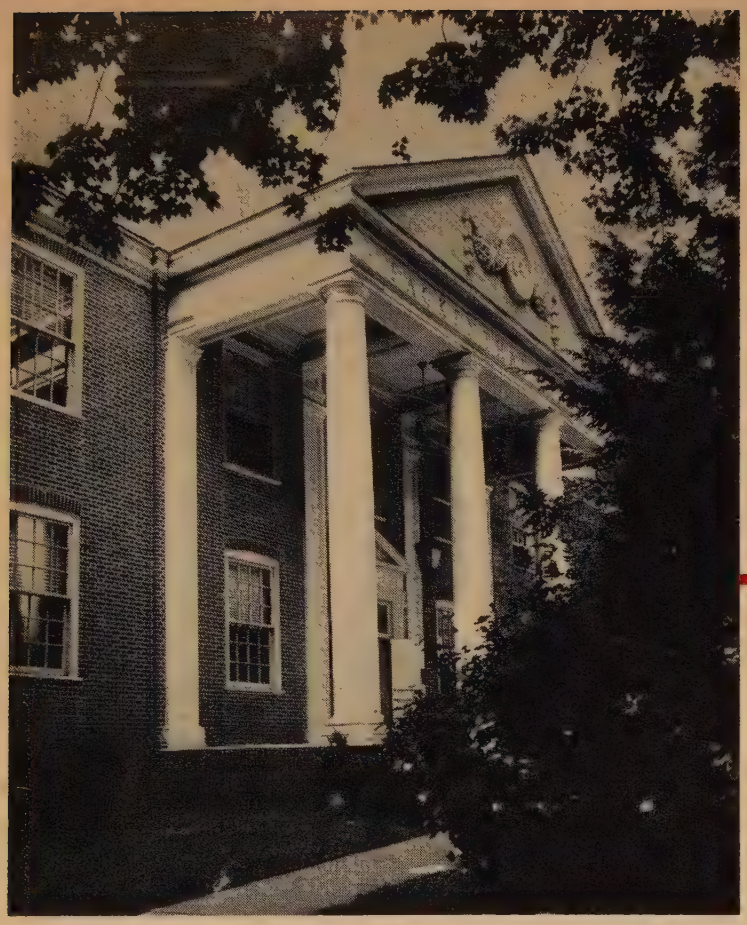
Life's Sanctity

Fourth, the tither knows that the practice is a token of life's sanctity. He regards his entire income, his time and abilities as belonging to God. The separated portion, the tithe, is for special Christian projects. The remaining nine-tenths are not to be used in riotous living, but expended in accordance with God's "orders of creation": in the necessary care of the physical body, the family and one's duties as a constructive member of society.

This means, fifth, that the central motive for Christian tithing is a sharing of the gospel of Jesus Christ. The first response of the Christian to the love that God revealed is a desire to share this glorious good news. The response of faith is personal witness by word and deed, and a giving of all resources to extend Christ's kingdom.

In a world where selfishness is the presupposition of almost all our business, government and social life, the Christian must be different. Christian giving springs out of Christian loving. God so loved the world that he gave his Son. The Christian too, like his heavenly Father, will love and give.

Mr. Thompson is executive director of the Department of Stewardship and Benevolence of the National Council of Churches.



Fackenthal Library at Franklin and Marshall College will be enlarged to house growing collection of books.

DEDICATED

to the pursuit of excellence

RICHARD J. STONESIFER

FRANKLIN AND Marshall College in Lancaster, Pa., is the fourteenth oldest college in the nation, the third oldest in Pennsylvania and today is one of the leading liberal-arts colleges in the Northeast. With 1,341 students enrolled during the 1960-61 academic year, its board of trustees recently granted permission to expand the student body to 1,600. This will be done, however, in slow, graduated steps so that the quality of the student body will in no way be impaired.

The college is the result of a merger of two older institutions. One was Franklin College, founded in 1787 by a group of colonial patriots, led by Benjamin Franklin, who saw the need for an institution of higher education in Lancaster, then the most populous inland city in America. They entrusted the infant college to the care of the two religious groups that predominated in Lancaster at that time—the Lutherans and the German Reformed.

Marshall College, founded in 1838 in Mercersburg, Pa., is its second ancestor. While named for the great Chief Justice, it was the "child" of the German Reformed Church. Its history is distinguished by such men as Philip Schaff, whom Harvard's famed scholar Perry Miller has just brought to national attention in a new biography, and by John Williamson Nevin. These men were not only dedicated to rigorous academic standards but also pioneered a religious philosophy considered "liberal" for the middle nineteenth century.

Following the merger of these two institutions in 1853, with President James Buchanan serving as chairman of the new board of trustees, Franklin and Marshall College grew increasingly nonsectarian both in the men it employed to teach and in the students it welcomed to its campus. Today many religious faiths are represented on its board of trustees, on its faculty and in its student body. Of the 1,341 young men on its campus last year, for instance, 171 were members of the United Church of Christ, 119 were Methodist, 149 were Roman Catholic, 139 were Episcopalian and 204 were Jewish, with other groups also represented.

The college's catalogue summarizes its church-relatedness with this statement: "The college continues its historic relationship as a church-related college. Having come into existence under Lutheran and German Reformed sponsorship, it retains a connection with the modern Evangelical and Reformed Church, now a part of the United Church of Christ. Franklin and Marshall prides itself on being a liberal Protestant institution, welcoming students and faculty members of all faiths,

Mr. Stonesifer is assistant to the president of Franklin and Marshall College and associate professor of English. Photos by Bob Walton and Richard K. Reinhold are by courtesy of the college.

forcing no creed or dogma on anyone but insisting always that man's awareness of his spirituality stands at the center of sound liberal education."

In its religious program, as in other areas, Franklin and Marshall strives for excellence. The record it has amassed and is amassing as a center for pre-professional and pre-graduate training is evidence of its success. Forty F and M students are currently enrolled in its pre-theological program—ten of them seniors and six of them members of the United Church of Christ.

High Rating

Franklin and Marshall's rating among the graduate and professional schools is exceedingly high. Among 933 accredited universities and colleges of arts and sciences, the college ranked in the upper 12 per cent of those whose students were awarded doctorates in the arts, humanities and social sciences in the years 1936-1950. In the same period Franklin and Marshall ranked in the upper 2 per cent among 502 accredited colleges of arts and sciences whose students were awarded doctorates in the sciences.

Among 1,177 colleges and universities that are listed in the doctorate records of the Office of Scientific Personnel, Franklin and Marshall ranked in the top 10 per cent between 1936-1956 as an institution training young men who went on to achieve their doctorates in the fields of religion and theology, chemistry, sociology, psychology, English, physics and physiology.

In September 1960 Franklin and Marshall put into operation a new curriculum, which was the result of an intensive three-year study by its faculty, administration and a score of consultants brought to the campus from the

3 UNITED CHURCH HERALD Anniversary

leading liberal-arts colleges of the nation. This curriculum represents a sound approach to liberal-arts education for the Nineteen Sixties, and is, the college believes, one destined to increase the stature the institution has already attained. By November of 1961 F and M will have completed the construction of a new physical education center, an integral part of its long-range planning program frequently cited as a model for other small colleges.

Increasingly, the college is becoming a residential institution, providing fully for the academic and social life of its students on the campus. Although a college for young men only, it participates in active programs with several neighboring liberal-arts colleges for girls, namely Wilson and Hood. On the drawing boards at the moment are plans for a new Student Union, an additional science laboratory building and an addition to the Fackenthal Library, where a collection of 180,000 books threatens to outgrow the present edifice.

Believing that the creation of a genuine intellectual community necessitates not only a top-flight faculty and superior students but a succession of inspiring visiting lecturers and professors, Franklin and Marshall has instituted within the past decade a Visitors' Program that is the envy of most small colleges. Last year eighty-eight specialists in many areas were brought to the F and M campus for lectures, discussions and symposiums. Among them in the past two years have been such prominent people as Earl Clement Attlee, Arnold Toynbee, Sean O'Faolain, Max Lerner, Norman Cousins, Edward Weeks and Agnes de Mille.

One of the most successful and significant facets of this program is the college's emphasis on religious questions as an integral aspect of the intellectual environment. This program is sponsored by the Franklin and Marshall Lectures in Religion Series, which brings to the campus leaders from all faiths, noted religion editors and scholars, and representatives from leading theological seminaries in the nation.

Religious Emphasis

Indeed, the total religious program of Franklin and Marshall is, in itself, sound evidence of the college's dedicated zeal in pursuing excellence. All students, under the so-called "distribution requirements" of the new curriculum, are required to take at least one course as a historical and thematic introduction to Biblical religion. Also, because we live in a pluralistic society, the department of religion at Franklin and Marshall emphasizes the understanding of all religions.

In every way possible, then, Franklin and Marshall has dedicated itself to following the wise words of Woodrow Wilson, who urged our American colleges deliberately to set themselves "to make a home for the spirit of learning." On the Franklin and Marshall campus there are many reasons to think that the plea has been heeded.

Green Room Club presents an Elizabethan drama with notable success.

The team at left represented F and M on "College Bowl" TV program.

United Seminary Appeal

E and R Churches to Complete Fund for Seminaries on Reformation Sunday, Oct. 29

HARRY W. BREDEWEG

HAVE YOU ever asked yourself, "What would my life be like without the church or its influence? What kind of person would I be were it not for the guidance of the teachers, leaders and ministers who have served my church?" Each of us, I suppose, could name a dozen or more individuals whose help and example have profoundly influenced our lives.

Lasting Impression

Have you ever paused to consider how all of this came about? Why was Miss Smith such an effective church-school teacher? Why were our parents active in the program of the church, and why were they so anxious to point our steps that way? Behind each faithful layman and Christian parent you can generally find some pastor who made a lasting impression on certain of his parishioners, burning like an eternal fire into their hearts and lives.

The Christian church, from its inception, has placed a tremendous responsibility upon those whom it has called to serve as ministers. Since the day of Pentecost the real burden of preaching the word of God and of proclaiming Christ's message of salvation has rested upon them. During the early days of the Evangelical and Reformed Church, growth and expansion were limited only by the scarcity of adequately trained pastors and leaders.

We are touched and humbled by an incident recorded in connection with the founding of what is now Eden Theological Seminary in Webster Groves, Mo. In that early day only pastors of European background and training were available to serve the Evangelical churches; but so great was the need for additional pastors that it was decided that a training school should be established in this country. The wives of the Evangelical pastors were so filled with enthusiasm for the project that they gave their watches, rings, bracelets and jewelry to be sold and directed that the proceeds be used for the founding of this institution.

Vital Force

With such foundations, it is no wonder that Eden Seminary has always been a vital force in the life of its denomination.

Our own people were not the only ones concerned about theological education in this country. Contributions were sent from lands across the sea in order that the theological seminary in Lancaster, Pa., might live and grow. When, in 1825, an appeal for support was made in Holland, a response came from great men and small. A most touching entry in the records tells of "a servant girl who sold for this purpose a silver box" and brought one gulden and fifty kronen as her contribution.

Like instances could surely be found in the history of Mission House Theological Seminary, Plymouth, Wis., which is uniting with Yankton School of Theology, Yankton, S. D., to become the United Theological Seminary of the Twin Cities in St. Paul-Minneapolis, Minn.—one of the first joint projects in the United Church of Christ.

What is happening to our theological schools today? Our parents and grandparents built wisely, and as recently as the beginning of the past decade our seminary facilities seemed to be adequate. But our churches grew as the population increased and our seminaries were faced with the responsibility of providing nearly twice the number of leaders they had originally been asked to train.

At the same time inflationary pressures made it very difficult for them to enlarge their physical plants and to assume the increased burden for current operation. The General Synod of the Evangelical and Reformed Church, meeting in Oberlin, Ohio, in 1959, challenged the E and R congregations, on behalf of the three seminaries, to raise two million dollars to be used in making the capital improvements necessary at these institutions.

Every Congregation

Pentecost and Reformation Sunday were set aside as special days of ingathering, but to date our response has not measured up to our hopes. We are therefore appealing herewith to every member of every congregation of the former Evangelical and Reformed Church to meet the challenge before us during the Reformation season of this year. We are not asking that you part with jewelry or precious things; we are asking only that each person remember what the ministers trained in our seminaries have meant to his life and that each one bring an offering that will be a credit to the great cause that is before us.

This is the last of the major projects of the Evangelical and Reformed Church. Let us go into the United Church of Christ having done well those things that we ought to have done and not leaving undone those things that our church asks us to do—for His sake.

Dr. Bredeweg of Terre Haute, Ind., is president of South Indiana Synod and chairman of the United Seminary Appeal Committee.

Protestants to Observe Laymen's Sunday on October 15

Young men such as these make up 75 per cent of the students at Southern Union College.

PROTESTANT MEN will celebrate Laymen's Sunday on October 15 in churches in the United States and Canada and in the chapels of military installations throughout the world. On this day it is traditional for the regular worship services to be conducted by the laymen of the churches. Laymen's Sunday is sponsored by United Church Men, a general department of the National Council of Churches.

Full Participation

The purpose of the observance is to enlist and encourage all laymen to participate fully in the church's life and witness. The men of the United Church of Christ have helped both to plan and to observe Laymen's Sunday in the past and they are enthusiastically planning to do so again on October 15. Both Congregational Christian and Evangelical and Reformed men were present at the initiation of the interdenominational Laymen's Sunday observance in the early days of United Church Men in 1951-52. Congregational Christian men may obtain program materials by writing to William E. Peterson, 17 Hillard Road, St. Louis 22, Mo.

J. KENNETH KOHLER

The men of Evangelical and Reformed background use this Sunday to speak about the annual project of the Churchmen's Brotherhood. The project for 1961 is the raising of $30,000 to be used to provide adequate science teaching facilities at Southern Union College at Wadley, Ala.

Southern Union College, a member of the Congregational Christian College Council, was organized in 1922 to assist young people who would not otherwise be able to secure an education. It is a two-year coeducational Christian college, which has graduated more than 1,500 young people during its thirty-eight years of existence. The present enrollment is about one hundred, seventy-five of whom are boys. The students come from states with low personal-income figures. The majority of students work their way through school. The total cost for boarding students is $726 per year.

After considering several possible projects for 1961, the National Board of the E and R Churchmen's Brotherhood regarded the needs of Southern Union College as the most urgent of those presented.

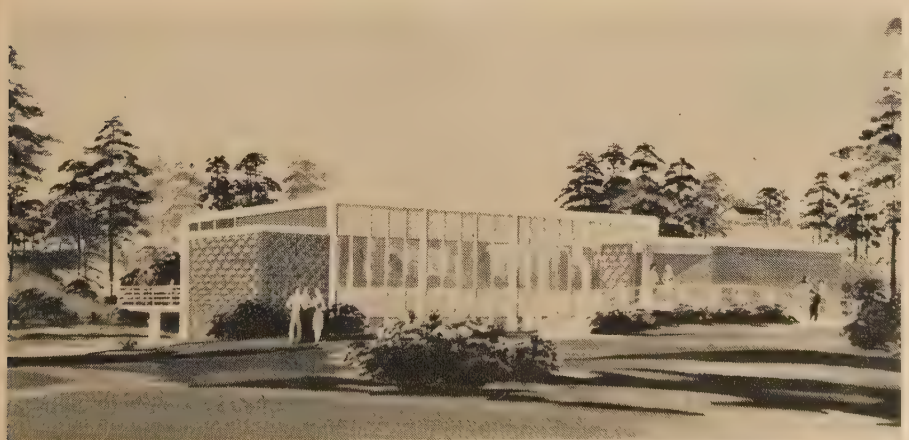
The present one-room facilities for study and experimentation in chemistry are inadequate. Plans call for a new two-story wing to be added to Elder Hall, the main administration and classroom building on the campus. There will be two new rooms for chemistry classes—a lecture hall and a laboratory—and two new rooms for study and experiments in biology, botany and zoology. The goal set includes not only the cost of construction but also furniture and equipment.

Personal Tribute

Southern Union is trying hard not only to survive but to improve all its facilities and to qualify for accreditation. The men's project is also a personal tribute to Southern Union's president, Dr. Walter A. Graham, former national director of the CC Laymen's Fellowship. During his term of office as director, Dr. Graham became well known to the Evangelical and Reformed as well as to the Congregational Christian churches and laymen. Theodore R. Schwalm of Lancaster, Pa., president of the Churchmen's Brotherhood, is a member of the Southern Union College board of trustees.

Although most of the funds for the project will be raised on Laymen's Sunday when Evangelical and Reformed laymen occupy the pulpits in many of their churches across the country, contributions will be accepted at any time and from any individual or congregation interested in such an important and timely project. Checks may be made payable to the Churchmen's Brotherhood and sent to its office at 1720 Chouteau Avenue, St. Louis 3, Mo.

Dr. Kohler is the executive secretary of the Churchmen's Brotherhood of the Evangelical and Reformed Church. Photos by Southern Union College, Wadley, Ala.



Architect's drawing of the proposed library building at Southern Union College to be built with funds contributed by CC women as part of the Woman's Gift.

88 YEARS of growth and service

THE PEOPLE of one inner-city neighborhood are looking forward to enjoying a "new lease on life"—thanks to a remarkable pilot project initiated this summer by the 88-year-old Nazarene Congregational Church in Brooklyn, N. Y.

At the ground-breaking ceremonies for the MacDonough Street Community Center next door to this unusual church, a new era began, both for the surrounding community, the church itself and for inner-city church work across the country.

Pilot Project

For the Rev. J. Archie Hargraves and his congregation, the community center is the fulfillment of a long-nurtured hope. The church's pilot-project approach seeks "to bring the church to the inner city"—and the community center will help make this phrase a reality.

To serve the families and young people in this thickly populated area, the new building will be versatile, functional and all-purpose. It will contain a teen canteen, a fellowship hall, a remedial reading school for neighborhood children, a community theater, a senior citizens' center, a mental hygiene clinic and space for church-school classes. A day-care center, a play roof, rooms for English-language classes and a 300-seat dining room are also included in the plans. In this Bedford-Stuyvesant area of Brooklyn there is much to be done. The youth of the area have been increasingly involved in some of the most savage gang warfare in the city. No new private housing has been erected for more than thirty years and the area has deteriorated through neglect and overcrowding. Several large public housing projects have been erected. Many newly arrived Puerto Ricans living near the church need help in adjusting to big-city life. Church leaders believe that effective work through the church and community center can help bring new life to the people of the area.

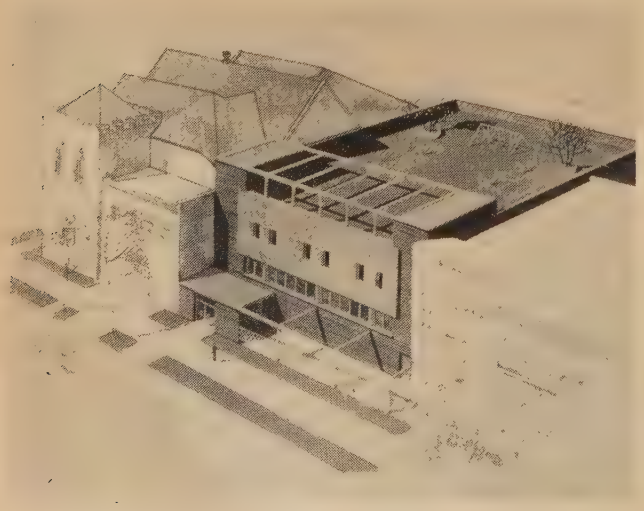
Nazarene Church's pilot project has developed out of a long period of intensive study and worship within the congregation as its members, aroused by the radical demands and promises of the gospel, decided to turn to the community surrounding it with a totally new approach. Eventually there will be four full-time staff members working as a team from church outposts called "halfway houses," located in nearby rented storefronts. Mr. Hargraves explains that these will be contact points where the staff can reach persons not interested in or not ready for more traditional church programs. Later—it is hoped—these people can be encouraged to enter into the community-center activities and eventually into the church fellowship.

Within a one-mile radius of the church there are more than 4,000 young people between the ages of 14 and 19. The first point of the program, therefore, is work with these teen-agers. A church-initiated teens-in-industry program has already helped many young people find jobs.

Constructive Interests

The full-time youth worker, Sylvester Fields, seeks to make friends with neighborhood teen-agers, help them find constructive interests to replace their gang activities and give them somewhere to go, something worthwhile to do. A trained musician as well as a recreational worker, he hopes to use music as a means of getting young people involved in productive activities.

The second point in the program involves housing—always a problem in an aging, overcrowded neighborhood such as the one around Nazarene Church. The church will employ a community rebuilding coordinator who, again operating from a "halfway house," will help neighborhood groups maintain standards for occupancy and upkeep. Advice and legal aid for ten-



The three-story community center now under construction adjoins the Nazarene Congregational Church in Brooklyn.

Photo by Willis E. Allen, Brooklyn, N. Y.

At ground-breaking ceremonies were the Rev. Donald W. Strickler, the Rev. Archie Hargraves, George E. Meares, George Mallouk and the Rev. Lacy Covington.

ants will also figure in this part of the program.

Evangelism is the third thrust in the program. "How can we communicate the Christian gospel to the 30,000 unchurched Protestants around us?" members of the church are asking. A full-time evangelistic worker will strive to reach these people and give spiritual help to those who need it, a sense of belonging and increased understanding of their role in the city. The members of the church seem agreed that to realize this program fully each member must consider himself a "missionary" to those living nearby.

"Open-Door" Policy

In the fourth place, Nazarene Church is tackling the problem of integration and race relations by seeking to weld many cultures together into one church. With a predominantly Negro congregation, a few white members and an integrated staff, it has a traditional "open-door" policy, welcoming all as friends and members. As Puerto Rican families continue to move into the neighborhood, the church now feels that policy alone is not enough; an active welcome is called for.

A Spanish-speaking minister on the staff will therefore make extensive calls, devoting himself to the special problems of this group. And as Puerto Rican families enter Nazarene Church's open doors, he will conduct the Spanish part of its new bilingual worship service. This imaginative and hard-hitting program makes Nazarene Church frankly contemporary in its approach to preaching the gospel to the inner city.

This congregation has an illustrious history as well—one of the finest examples of courage and imaginative planning to be found anywhere in urban-church history. Since its organization in 1873 and down to the present day, its people have displayed all of those rare qualities that are at once the very essence of greatness and humility.

From humble beginnings, the church forged steadily ahead and finally acquired a large and suitable edifice for a church home. Abundant promise seemed in store—until the 1929 depression cut its economic moorings and swept the property away. The experience left the members of Nazarene Church with an accumulation of debt that might easily have discouraged a less determined group of Christian people.

Undaunted by these reverses, the members continued to worship in rented quarters until 1934 when the Rev. Shelby Rooks was installed as minister. The present church structure was purchased early in his ministry and the last mortgage was lifted from the property under the leadership of Mr. Rooks' successor, the Rev. Albert Livingstone Scott. Members of the church have sacrificed again in recent years to help make the new community center a reality and $75,000 has been raised through hard work, individual commitment and stewardship. To help meet the $250,000 building goal for the center, the New York City CC Association has promised a $30,000 loan and a $5,000 grant. The association also voted to ask the CC Church Building Society to provide $60,000 (a $10,000 grant, $50,000 loan) for the center. The Building Society agreed.

The CC Board of Home Missions, recognizing the imagination and importance of Nazarene Church's commitment and approach, has voted to sponsor the four-pronged project as a pilot program for inner-city church work in general and the project has been launched.

Creative Ministries

As Dr. Truman B. Douglass, executive vice president of the CC Board of Home Missions, pointed out when he announced the board's decision, this relationship will allow Nazarene Church "to continue as a laboratory for new attacks on church problems while enabling the creative ministries developed there to be more directly available to other churches and communities."

This year, too, Mr. Hargraves began a dual position in which he serves not only as minister of Nazarene Church but as field secretary for urban-church work for the CC Board of Home Missions. He will work with the Rev. Joseph W. Merchant, secretary of the urban church under the United Church Board for Homeland Ministries.

Born and brought up in Greensboro, N. C., Mr. Hargraves taught at the Agricultural and Technical College of North Carolina, then served as information and educational officer with the U.S. Army in Calcutta, India. Following his graduation from Union Theological Seminary in New York City in 1948, he became a member of the team of ministers that founded the East Harlem Protestant Parish in New York City. In 1952 he began work with the team that conducted the inner-city West Side Christian Parish in Chicago. He was called to Brooklyn in 1956.

Nazarene Congregational Church in Brooklyn, N. Y., conducts a dramatic and authentic ministry, grounded in the Biblical message, preached in storefront, community center and sanctuary —and dedicated to the needs of the inner-city people who live and work in one of the great urban centers of the twentieth-century world.

CHRISTIAN ETHICS AND THE SIT-IN

By Paul Ramsey *(Association Press, $2.50)*

DURING THE PAST few years the push for social justice and racial equality has accelerated many times, due in large measure to the sit-ins, which have brought a new dimension and urgency to the struggle. As these have been going on, Christians have pondered anew the rationale and propriety of civil disobedience, nonviolent resistance, mass protest and economic boycott. This new book gives the reader a penetrating look at the basic issues and questions within a theological framework.

Professor Ramsey begins by using two important prepositions to describe the aspects of man's social involvement. First, God created man to be *with* his fellow man. This is the level on which justice is meaningful. Important for race relations is the natural justice found in "the innkeeper's law": Whoever opens an inn at the crossroads for weary travelers should not discriminate among those who appear. Property rights—the use of space and position on earth—are given in stewardship and destined for the common good in the service of concrete human needs, without arbitrary distinction. Legally a man must not practice racial discrimination in the economic order on which common humanity so depends.

Second, God also created man to be *for* his fellow man. This is the level on which love operates and is the basis for a covenant relationship between man and man, as well as between God and man. Thus a Christian must ask himself not only what legal justice permits, but also what love requires him to do.

Although observance of law can be generalized as a Christian principle, sometimes concern for fellow human beings will prompt a Christian to refuse to obey the law (at the same time accepting its governance over him and the legal consequences of his disobedience). While love transforms justice from above, ordinarily the social and legal system is moved from below by pressures such as picketing, sit-ins and economic boycotts. However, such pressures should be limited to those guilty of unjust practices.

There are many statements in this book that will provide good discussion material. For instance: "The duty to observe the law has full force only where people of any race in our society effectively have the vote, and can participate politically at the state and local levels in the changing of undesirable local ordinances or discriminatory state statutes."

There are other passages, however, where Professor Ramsey expresses misplaced fears. He suggests that the value of integration might tend to destroy other values that are of greater significance, such as the neighborhood conception of the schools and the Protestant conception of the church as a familial and voluntary organization. But whether the neighborhood school possesses any over-riding value, especially when it denies a student the chance to meet other kinds of people, or whether the segregated neighborhood church is a value worth keeping are both highly debatable questions. One final caution: This book is not for the casual reader. Because of the involved development and pedantic style, it makes pretty heavy reading.

Theodore A. Braun
United Church of Christ Chaplain, Pennsylvania State University.

FERMENT ON THE FRINGE

By Shirley E. Greene *(Christian Education Press, $2.00)*

THE mobility of urban people to areas less populated is a characteristic of contemporary life. One of the results of this movement is that the term "rural-urban fringe" has come into common usage. Behind that description is a reorganization of the way of life for both individuals and families and also of the institutions in which they participate. As a community organization, the local church is one of those that has been heavily influenced by the changes characterizing this fringe.

Despite the nationwide existence of this phenomenon there has been little study or documentation of the consequences for the church or its adaptation to the situation. It is this that Shirley Greene has undertaken in *Ferment on the Fringe*. Mr. Greene is secretary for town and country church of the Board of National Missions (E and R).

The author is frank to insist this is not a depth study of people or institutions in areas of rapid change. It is a documentation of the way ten selected churches adjusted their ways of life to meet the circumstances created by the influx of new people. Each of the ten was nominated because of a recognized measure of success, though there is wide variation in their degrees of accomplishment.

From the analysis of the respective churches' adaptation, some very helpful conclusions are drawn, designated by the author as "secrets of success." One suspects that churches not on the fringe will find these clues just as applicable (aren't all churches on some kind of fringe?). Suggestions are included under such categories as ministerial leadership, physical facilities, organizational structure, program and community outreach. Under the latter, the author makes a telling observation — that in none of the churches is there any involvement in areas of community conflict or controversy. In other words, does success in appealing to newcomers to the community lie in confining activities to institutional arrangements?

After a study of all the churches some further insights are distilled concerning attitudes making for effectiveness. Success lies more in attitudes than in techniques, programs or strategies. Among them are what the author designates as openness, community mindedness, loyalty to the institutional church and the will to succeed.

One gets the feeling that in the adaptation to new conditions the first stages are being met. Perhaps each church is too new in its changed circumstances to have spent much time and thought on the fundamental work of the church. Throughout the reading of the case studies the conviction grows that a fundamental and more difficult task lies ahead, namely, that of conveying the Christian message, which is itself the source of the church and its reason for existence.

Victor Obenhaus
Professor of Social Ethics, The Chicago Theological Seminary.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

Letters

New York, N. Y.

TO THE CO-EDITORS:

To produce a first-class church periodical is probably one of the most difficult projects. That you have succeeded in making *United Church Herald* not only a first-class journal but also an absolutely essential part of our mission is a cause for thanksgiving by all of us who are concerned about the work of the church.

The third anniversary of *United Church Herald* gives us all occasion to remember with gratitude the almost unbelievable number of good things you have brought to us in these three years. It also leads us to anticipate in the light of so short an experience that in the years to come we shall be justified in relying for information and inspiration more and more upon this outstanding journal.

More personally, we have on this occasion of the third anniversary an opportunity to express the deep gratitude we all feel for the outstanding churchmanship you have displayed. Hearty congratulations!

Fred Hoskins

Secretary and minister
of the CC General Council.

★

Lancaster, Pa.
St. Louis, Mo.

TO THE CO-EDITORS:

We have been privileged to attend the Lay Schools of Theology conducted by Eden and the Lancaster Theological Seminaries. We have learned much and have grown intellectually and spiritually. We have also become aware that the seminaries are truly the "seed beds" of the church, sending out informed Christians to serve as pastors, educators and lay workers.

We as laymen are concerned that we have not risen to the financial needs of our schools so that they may continue to serve in the ways to which they have been called. They are our source for trained and informed leaders to guide us in this time of "population explosion."

We as laymen urge every member of the E and R Church to take seriously the *United Seminary Appeal.* Give as you have been blessed to support the work of our seminaries in training our leaders.

Joseph Hopfenthaler
Representative to the Steering Committee, Lancaster 1961 Lay School of Theology.

Joseph W. Lidington
Chairman of the Steering Committee, Eden 1961 Lay School of Theology.

Palatine, Ill.

TO THE CO-EDITORS:

It is rather disappointing to see the large number of congregations in both halves of the United Church of Christ that, for some reason or another, do not use the name "United Church of Christ" on their local church names. If they voted for the merger, they certainly should not be ashamed of our new denomination or its name. Visitors to a town, wishing to worship in a United Church of Christ, may well turn away when they come to a church with either "Evangelical and Reformed" or "Congregational" on its signboard without any identification as a "United Church of Christ." After all, there are congregations that remained outside of the United Church, and the visitor may well think that the afore-mentioned instance is one of the non-uniting churches.

Also could you not arrange the information in the Church and Ministerial Record so that Evangelical and Reformed and Congregational Christian could be in *one* United Church of Christ column?

Raymond E. Gadke

The President Replies

It is our observation that a surprising number of churches are moving rapidly toward incorporation of reference to the United Church of Christ in their names and/or in their publicity.

We are sure that as time goes on more and more churches will move in this direction. As Reader Gadke indicates, in a generation like ours, which moves so rapidly from one place to another, it would seem wise to carry the name "United Church of Christ," else how can we attract either former CC people or former E and R people to our churches, as they move from city to city?

However, it must be understood that in the final analysis this is a matter for local churches to determine. The Constitution makes it plain that "the autonomy of the local church is inherent and modifiable only by its own action." Even in the tradition out of which I came, where local autonomy was not as plainly spelled out as it is in the new Constitution, there never was any pressure from the General Synod to compel the congregations to carry the words "Evangelical and Reformed" after the union in 1934. Gradually the churches came to make this change because they wanted to make it and because it seemed wise. I am sure this will happen again, but it will take a little time and patience. It is much more important that people carry the name "United Church of Christ" because they are proud to carry it than because they are compelled to carry it (which the United Church neither wants nor is able to do).

In respect to the Church and Ministerial Record, some readers will recall that in the first several issues of the Herald *E and R and CC names and items were subsumed under one head. Subsequently the* Herald *was requested that until the adoption of the Constitution CC and E and R names should be listed separately. By January 1, 1962, we expect to have the records of the church brought together in the office of the secretary of the United Church and from then on these listings will appear together under one heading.*

Ben M. Herbster
President, United Church of Christ.

Integration

(Continued from page 9)

in all our major cities, areas where colored population builds up with explosive pressure because there is not enough unsegregated housing available. In Chicago over a ten-year period 31,000 whites moved out of one area while 119,000 Negroes moved in. Anxious and narrow views among home owners in general as well as prevalent practice among realtors and mortgage bankers have helped create the pattern.

Fortunately now, there is information available that can help allay these fears. In the final volume of recent University of California studies "Residence and Race," there is summarized a study of thirty-four neighborhoods in racial transition. In it, by the use of thirty-four matching control neighborhoods that were racially stable (and white), it was shown that housing values moved relatively lower in but 15 per cent of the former neighborhoods and significantly higher in 41 per cent of them. In the remainder, there was little or no effect from racial transition. Knowing that only in panic selling is there danger of financial loss, home owners may find themselves performing in the moral way of welcoming new neighbors without regard to color.

Your church and my church need to point to the religious, moral imperative of integration. We must again and again speak and live out the truth that souls have no color and that men are created and redeemed to human community that transcends the sinful barriers of pride and prejudice.

Prophets have always seen the hand of God in history. Prophetic understanding today can suggest that in the events of our own decade urging us toward what Dean Liston Pope has called the kingdom beyond caste, we see God's hand again. Our Christian prayer is that we may make faithful response to him and to his will as it is made manifest in our time.

This year for the first time a complete packet of material has been prepared for CC Women's Fellowship Sunday, November 5. The packet may be obtained for 50 cents from the National Women's Fellowship, 19 South LaSalle St., Chicago 3, Ill.

NEWS WITHIN THE UNITE

AMERICAN BOARD TREASURER TRANSFERS TO ANDOVER NEWTON

Office of Communication

CARL H. HOLDRIDGE *(left)* of Newtonville, Mass., since 1955 treasurer of the American Board of Commissioners for Foreign Missions, has been named comptroller of Andover Newton Theological School, Newton Centre, Mass. Mr. Holdridge will succeed retiring Herbert F. Stevenson of Needham, Mass., who had held the position since 1954.

Andover Newton Theological School is an affiliation of the oldest Congregational seminary in the United States and one of the oldest Baptist schools. There are more than 600 graduates serving pastorates in New England. Of more than 7,500 alumni, a total of 6,000 have become ministers, 700 missionaries, 500 university, college and seminary professors, and 148 university and college presidents.

Mr. Holdridge has been an active Congregational Christian layman for many years and has held important church posts, including the moderatorship of the New London, Conn., Association of Congregational Churches, the presidency of the Norwich, Conn., Council of Churches and a directorship of the Connecticut Conference of Congregational Christian Churches. The American Board of Commissioners for Foreign Missions, for which he has served as treasurer, was the overseas agency of the Congregational Christian churches before it united last July with the corresponding agency of the Evangelical and Reformed Church to become the United Church Board for World Ministries.

Before his appointment in 1955 to the Congregational post, Mr. Holdridge was secretary and assistant treasurer of the Chelsea Savings Bank, Norwich, Conn.

FORMER "UNION CHURCH" NOW HAS ITS OWN BUILDING

SOLOMON'S United Church of Christ at Bedminster, Pa., is in many respects what might be thought of as a typical rural Pennsylvania congregation. Organized in 1842 by a group of citizens of German Reformed background, the congregation cooperated with a group of Lutheran people in the community in erecting a union church building.

The plan whereby Lutheran and Reformed people owned a church edifice together and shared in each other's services on alternate Sundays was a form of grassroots ecumenicity that many thrifty rural Pennsylvania communities practiced in the last century. A union church made it possible to have services every Sunday, with the Reformed and Lutheran ministers preaching on alternate Sundays when they were not conducting services in another church of their charge. Usually the same people attended the worship services from Sunday to Sunday and participated in the same church school.

For more than one hundred years Solomon's Church used the same buildings with St. Matthew's Lutheran Church. But as the programs of both congregations grew and activities became more numerous, it was difficult to function in the same building. In 1959 the Reformed congregation sold its share of the jointly owned building to the Lutheran congregation for $60,000.

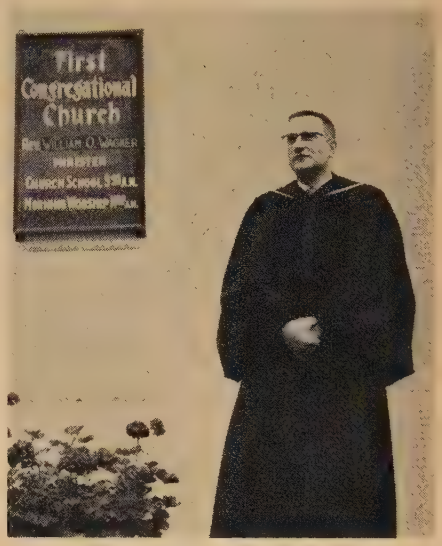
Photo shows the new colonial structure in which Solomon's Church now worships. Erected at a cost of $142,000, including furnishings, the new church seats 272 worshipers, with additional seating space in the balcony. Included in the building are adequate facilities for the church school and various fellowship activities. The Rev. Alvin J. Forry is the minister.

NEW HAMPSHIRE CHURCH OBSERVES BICENTENNIAL

THE FIRST Congregational Church of Walpole, N. H., established in 1761 when the fifteen or eighteen families in the village assessed each member four shillings to pay a minister, recently observed its bicentennial in a special service at which Dr. Douglas Horton, dean emeritus of Harvard Divinity School and former minister of the General Council of Congregational Christian churches, was the preacher. Two former ministers, the Rev. Arnold A. Brown, pastor from 1939 to 1943, now of Hood River, Ore., and the Rev. Norman R. Farnum Jr. of Holyoke, Mass., pastor from 1951 to 1955, were present for the anniversary celebration. The Rev. William O. Wagner *(see photo)* is the present minister.

As early as 1757 worship services were conducted at the Old Fort in Walpole by Colonel Bellows. In 1761 the Rev. Jonathan Leavitt became the first resident minister in the community, although a Congregational society was not organized until some years later. The first building to be erected on the site now occupied by the church was begun in 1831. Through the years the following improvements have been made: 1873, the building was raised and a lower floor added; 1880, a pipe organ was purchased from Mount Vernon Church in Boston; 1892, the church was redecorated and new pews added; 1908, electric lights were installed; 1911, hardwood floors were laid; 1941, an electric organ was installed and the chancel divided; 1952, an addition was built. A bicentennial banquet was held and a historical pageant presented on the evening preceding the anniversary service. Membership is 276.

Keene Evening Sentinel



ILLINOIS CHURCH DEDICATES NEW SANCTUARY

ZION UNITED Church of Christ (E and R), North Grove, Ill., has stood in open country near Forreston, Ill., for more than one hundred years. Despite the fact that the community has been regarded as stable in population, the congregation has grown in membership. Last year, with a membership of 130, there was an average Sunday morning attendance of 127. Increased adult participation in the church's educational program has resulted in the organization of four large adult classes. Six organizations, functioning on weekdays, together with committees and study groups, have provided a vital program in the life of the church.

In response to the needs of a growing congregation and church school, the erection of new facilities seemed a necessity. After careful study it was decided to conserve the old church, renovating and adding to it, thus increasing the seating capacity in the sanctuary and providing needed church-school rooms. This work was accomplished with an expenditure of $75,000. Zion dedicated its renovated church last April.

The real beauty of the remodeled 100-year-old nave and the new chancel results from the skill with which the architect was able to merge the new with the old, according to the Rev. William L. Nagy, Zion's minister. As one views the structure from the outside, he says, "one is reminded of the age and strength of the building; inside one is greeted with the beauty of a modified contemporary-style sanctuary." Dr. William L. Rest, Chicago, president of North Illinois Synod, and Dr. Louis W. Goebel, Webster Groves, Mo., president emeritus of the Evangelical and Reformed Church, spoke at the dedication.

Continued on next page

NEW CHURCH DEDICATED IN INDEPENDENCE, MO.

ST. LUKE'S United Church of Christ in Independence, Mo., recently dedicated the new $300,000 sanctuary shown in the accompanying photograph. The Rev. Arthur J. Schneider of Bay, Mo., a former pastor, was the principal speaker at the service. The Rev. Ernest F. Nolte, Professor of Preaching and Parish Work at Eden Theological Seminary, Webster Groves, Mo., spoke at the afternoon service. Two sons of St. Luke's, who are both serving national-mission churches, also participated in the dedication services: the Rev. Martin E. Ernst, pastor of Bethlehem United Church of Christ, St. Ann, Mo., and the Rev. William C. Bessmer Jr., pastor of Grace United Church of Christ, Great Bend, Kan.

Organized in 1878, St. Luke's Church dedicated its first house of worship, a frame building seating approximately one hundred people, in 1881. This served the needs of the congregation until 1910 when a second structure was erected. A few years ago the congregation purchased two acres of land and a church parsonage. The first unit of its third church building was dedicated in 1957. This unit, which may be seen in photo to the rear of the new church, is used for church-school purposes and through-the-week activities. The Rev. Albert H. Behle is the present pastor.

MISSION APPOINTEES TO TEACH IN GREECE AND TURKEY

Office of Communication

A DEDICATED GROUP of twenty persons, combining the enthusiasm of youth with the wisdom of maturity, sailed August 15 on the *S.S. Independence* to spend the next three to five years as teachers of English and other subjects in schools in Greece and Turkey. The group, which included two newly married couples, is being sent by the United Church Board for World Ministries to serve in secondary schools and colleges maintained by the board in the Near East.

Six members of the group are persons who have elected to spend their "retirement years" by starting new careers as missionary teachers. Mrs. William Severinghaus, New York City, retired in 1958 after a distinguished career teaching physics at Columbia University, Western, Barnard, Hunter and Brooklyn Colleges. She will teach physics at the American Academy for Girls in Uskudar, Istanbul, Turkey. One couple, Mr. and Mrs. Donald E. Webster of Claremont, Calif., have recently retired from service with the U.S. State Department in Turkey, Iran and Formosa. The Websters, both professional teachers, will also be members of the American Academy faculty. Two other "retired" teachers will be located at the American Collegiate Institute at Izmir, Turkey. They are Dorothy Pickard of Hartford, Conn., and Martha Shaler of Topeka, Kan.

Also assigned to Izmir is Mrs. Faith Drobish, Maryville, Calif., who began her teaching career in a one-room country school in the wheat belt of Washington State. Since that time she has married and raised a family, helped her late husband manage a 900-acre olive ranch, served as his secretary through a term in the California Senate and accompanied him to Jordan where he was consultant to the olive oil industry under the Point IV Program. The youthful members of the group —all college graduates and a few with masters degrees—will serve on the faculty of these schools as well as at Pierce College in Athens and at the American School for Boys in Talas-Kayseri, Turkey. Photo shows group gathered on the fantail of the *S.S. Independence* as they watch a Voice of America interview with Ruth E. Jones, Storrs, Conn., who will be teaching at Pierce College, Athens.

EDUCATIONAL UNIT FOR NORFOLK, NEB., CHURCH

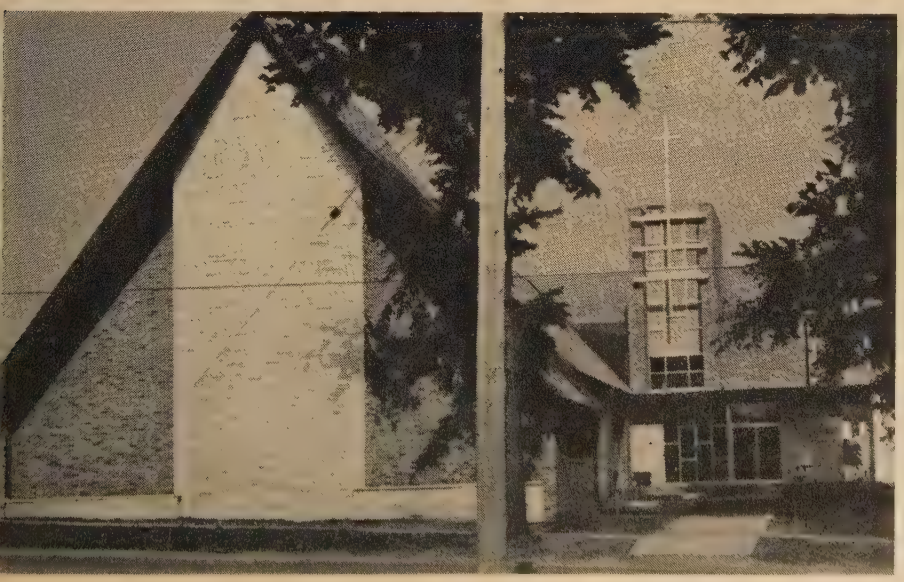
V. A. Cook

A NEW EDUCATIONAL unit, recently completed at a cost of more than $115,000 including furnishings and equipment, was dedicated last month by the First Congregational Christian Church of Norfolk, Neb. The Rev. Albert C. Becker, Fremont, moderator of the Nebraska Congregational Conference, was the dedicatory preacher. A service of promotion and entrance into new classrooms in the early morning and a fellowship hour and open house in the afternoon completed the special festivities on dedication Sunday.

The two-level brick structure adjacent to the church proper *(see photo)* has eight class and departmental rooms, a minister's study and a church secretary's office. Included also is a spacious youth lounge with adjoining kitchenette. The church was erected in 1951 to replace an older building that was completely destroyed by fire seventeen years ago. Part of the capital funds for the new edifice were raised with the help of the Church Finance Advisory Service of the CC Board of Home Missions. The Rev. Oscar W. Olson Jr. is the minister of First Church, Lowell Long is chairman of the board of trustees and Mrs. Walter Weber is superintendent of the church school. With its new facilities the church hopes to be able to serve more adequately its 478-member congregation.

BROTHERHOOD CHAPTER AIDS IOWA CHURCH

IMAGINATION and practicality are necessary ingredients in any project or projects undertaken by local men's groups, as illustrated by the Churchmen's Fellowship of St. Paul's United Church of Christ (E and R), Wheatland, Iowa. Recently the men called together the work crew shown in the photo at right to harvest the oats raised by a fellow member who was undergoing surgery at a nearby hospital. Organized in March 1959, this brotherhood chapter has been a great boon to the congregation in many ways. For the past year or more the men have been giving valuable assistance in the construction of the new church *(see photo below)*, which was dedicated a few weeks ago. The pastor of St. Paul's, the Rev. Harold J. Koenig, is justly proud of his men and passes on the following comment from the architect in charge of the new building: "To build with their own hands this house of God as this congregation has done is truly a magnificent feat and must be a deeply satisfying experience to those who participated in it."



The new church has been erected on the foundations of an earlier structure and connects with the educational unit that may be seen to the right in photo. The entire structure is dominated by the newly raised tower and belfry, capped with an aluminum cross held in place by three horizontal ladder supports. The bell from the old church hangs in the new tower.

St. Paul's, with a membership of 500, is celebrating its centennial this year.

Principal speakers at the dedication and centennial services were Dr. Fred Hoskins, secretary and minister of the CC General Council; Dr. Elmer G. Homrighausen, dean of Princeton Theological Seminary, Princeton, N. J.; Dr. William C. Beckmann, Professor of Classics at Lakeland College, Plymouth, Wis., a "son" of St. Paul's. Other "sons" of the congregation who participated in anniversary observances were the Rev. Emil Burrichter, New Albin, Iowa, and Dr. Wayne Witte, professor at Wilberforce University, Wilberforce, Ohio. Three former pastors were also present: the Rev. Albert Fischer, Archbold, Ohio; the Rev. Bernard M. Fresenborg, Tampa, Fla.; and the Rev. Herbert W. Barten, Grand Rapids, Mich.

NEWS of the WORLD

JOHN HOPE II ACCEPTS FEDERAL APPOINTMENT

VICE PRESIDENT Lyndon B. Johnson, chairman of the President's Committee on Equal Employment Opportunity, has announced that John Hope II of Fisk University, Nashville, Tenn., is the committee's new assistant executive director. The field of Federal employment, involving more than 2,000,000 positions in the Civil Service, is Mr. Hope's particular responsibility. Since 1945 he has been the director of industrial relations in the race relations department of the Congregational Christian churches and has worked jointly with Fisk University in directing students' research in the social sciences.

Mr. Hope has served many groups in a consultative capacity in the field of race relations and employment. For the past five years he has been chief consultant to the Southern Regional Council, Atlanta, Ga., in charge of its consulting service on intergroup relations. He has also been a consultant to the Nashville Community Relations Conference, the Tennessee Council on Human Relations, the Tennessee Advisory Committee of the U.S. Civil Rights Commission, and the Nashville Conference on Equal Job Opportunity. He has been an adviser to both unions and management in matters affecting racial discrimination in employment. He is author of the book *Equality of Opportunity: A Union Approach.* Photo shows Mr. Hope *(right)* in conference with Assistant Secretary of Labor Jerry Holleman.

SOVIET ZONE CHRISTIANS FACE TRAGIC DILEMMA

WITH THE ERECTION of concrete walls and barbed wire to separate East and West Berlin, the Communists have created a ghetto of darkness and isolation for millions of German Protestants and Catholics in the Soviet Zone. It was this new tragic dilemma that prompted Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany (E.K.I.D.), to offer some words of reassurance by saying that "although what has happened in Berlin has struck us all hard . . . we remain brothers even when men make it difficult for us to be together."

Several days later Dr. Scharf, who has resided in East Berlin since 1952, was barred by the Communists from re-entering their territory after he had paid an eight-hour visit to West Berlin. Moreover, he was told that the E.K.I.D. Council was an "illegal antipeace organization" and could no longer be active in East Germany.

In issuing his message of spiritual solidarity Dr. Scharf was joined by Bishop Otto Dibelius, head of the Evangelical Church of Berlin-Brandenburg.

In making the division of Germany into two Germanies an accomplished fact, the East German regime not only closed "the hole of freedom" through which an estimated 2,600,000 East Germans have escaped to the West over the past ten years, but effectively shut off its Christian population from their last free forum with their West German coreligionists. One of the most eloquent symbols of the East German Christians' plight is the Protestant Reconciliation Church *(see photo)* on the boundary line separating East and West Berlin, where the Communists closed a door opening on the West Berlin side, thus making it impossible for worshipers from the Western part of the parish to enter the church. Curiously enough, a statue of Christ, with his hand raised in blessing, can still be seen.

RNS

VIDE CHURCH

HUNGARIANS OBSERVE ST. STEPHEN'S DAY

THE ANNIVERSARY of the birth of Saint Stephen, first Christian king of Hungary, was commemorated on August 20 with a special service held in Washington Cathedral (Episcopal), Washington, D.C. The Rev. Emil S. Nagy Jr., pastor of First Hungarian Reformed Church of Bridgeport, Conn., was the preacher, and Dr. Bela C. Maday, Associate Professor of Special Research at American University, read the Scripture lesson.

An exhibit of Hungarian paintings, traditional ceremonial and folk costumes, arranged by Gabriella Koszorus, Washington portrait painter, was on display at the cathedral. Photo shows Mr. Nagy *(second from left)* and Canon John G. Shoemaker of the cathedral admiring a tablecloth held by Kataline Bodor *(left)* and a book cover held by Frank Koszorus *(right)*.

St. Stephen, who was largely responsible for the conversion of the heathen Magyars to Christianity, has for nearly a thousand years been a symbol of unity and a determining element in the Hungarians' unfaltering

RNS

devotion to freedom and independence. In times of peace the American Hungarian Federation led yearly pilgrimages to Budapest to place a wreath on the imposing statue of President Washington erected in 1906 near Hungary's Millenial Monument. Since this shrine beyond the Iron Curtain is now inaccessible, it was requested that services be held annually in Washington Cathedral on St. Stephen's feast day.

FIVE GHANIANS FIRST TO COMPLETE NURSES TRAINING

THE GRADUATION of the first class of nurses to complete training in the school of nursing at the Evangelical Presbyterian Hospital at Worawora, Ghana, was a memorable occasion in the history of medical missions in West Africa. Five young men had successfully completed the three-year course of classwork and ward experience and were eligible to take the examinations given by the Board of Nurses of Ghana. Photo shows Dolores J. Harkins, R.N., superintendent of nurses, with the five graduates: Emmanuel Addo, Emmanuel Akora, Cephas Azanelah, Gabriel Datsomor and Theophilus Offei.

Principal speaker at the graduation services, held in the Christian church at Worawora, was Dr. Christian Baeta, head of the department of theology at the University of Ghana in Legon. Others who participated in the program in addition to Miss Harkins were Dr. Elmer H. Whitcomb, chief medical officer at the hospital; Mrs. Gladys B. Yost, matron at the nurses' training school; Dr. Christfried R. Doering of Mapong, Ghana, who founded the Worawora hospital; Docia Kisseih of Accra, chief nurse in the Ghana Ministry of Health; Dr. Meister, superintendent of the Basel Mission Hospital at Agogo; the Rev. Eugene E. Grau, Peki Blengo, representing the medical board of the Evangelical Presbyterian Church; the Rev. Felix Buatsi, synod clerk of the Evangelical Presbyterian Church, and the Rev. Mr. Agble, pastor of the church at Worawora.

Missionary doctors and nurses representing the Evangelical and Reformed Church have been at work in Worawora since 1950. In 1956 a 108-bed hospital was completed with the help of a generous grant from the Trans-Volta Regional Government of British Togoland. To meet the urgent need for additional nurses, both at this hospital and at a second one in Adidome, an accredited training school was opened three years ago.

Dr. Whitcomb, who before his assignment to Ghana spent many years as a medical missionary in India, is this year retiring from active duty and returning to the United States, and Dr. Richard W. Biek, his associate at Worawora, has returned to the States on furlough. Replacing them on the medical staff of the hospital are Dr. Edward N. Moser and Dr. Richard C. Braun, both of whom completed one term at Worawora and spent their first furloughs in surgical training in the United States.

Capital Punishment

(Continued from page 11)

seek out and require the attendance of witnesses no matter where they are. The defendant in a murder trial is usually a person of very limited means or none at all. He is usually ignorant of his rights and is often unable to afford the expense of witnesses in his behalf. He may lose his case because he is poverty stricken and yet he may not be guilty of the charge against him.

There are many dedicated district attorneys in our country who serve their counties well, and I hope my statements will not be taken as an indictment of them. However, it is not surprising that others often gauge their success on the number of successful prosecutions. They are ambitious and eager for advancement and must always bear in mind that they must later seek re-election. Some feel that their future advancement may depend on whether they satisfy the public clamor for blood in a sensational murder trial, and many cases can be cited where because of this urge for a conviction evidence in favor of the accused was suppressed and not brought to the attention of the court. In my opinion it is wrong for our judges and district attorneys to be required to run for office instead of being carefully selected by an honorable group of experts and allowed to serve indefinitely on good behavior.

Many district attorneys are poor men without the necessary funds to pay for an expensive political campaign. The pressures on them are terrific. A few years ago when I was the chief probation officer in Los Angeles County, the judge of the juvenile court and I called on the district attorney seeking release of a child who was being held incommunicado. The district attorney was running for re-election. He gave small heed to our request but eagerly recounted to the judge the fact that the night before a certain individual had contributed $30,000 to his campaign fund. The thought raced through my mind: "Why should anybody contribute $30,000 to the campaign fund of a district attorney unless he expected to get that amount back in favors of one kind or another?"

Those of us who have had contact with the Court of Last Resort, so ably guided by the famous Erle Stanley Gardner, also know that only deserving cases involving a possible miscarriage of justice are handled by this court. They have carefully and skillfully uncovered many serious cases of the miscarriage of justice and have performed an outstanding service to a large number of unfortunate people who would have been executed but for the evidence uncovered by this group.

Many research studies have clearly established the unreliability of the average witness. Trials involve human affairs of all kinds and we must always be on the alert for human errors. Since witnesses are human, they are therefore fallible and many are unreliable. An analysis of the testimony of 20,000 persons asked to describe the physical characteristics of the man they saw commit a crime revealed that on an average they overestimated the height by 5 inches, the age by eight years and gave the wrong color of the hair in 82 per cent of the cases. In fact, it is claimed that "the erroneous identification of the accused constitutes the major cause of the known wrongful convictions."

Judges Jerome Frank and Barbara Frank, in their book *Not Guilty* (Doubleday, 1957), present thirty-six courtroom cases in which innocent men and women were convicted and punished. They dramatically relate the way the convictions came about and the final disposition of each case, and suggest how these injustices could have been avoided. They make valuable criticisms of law enforcement methods and of criminal court rules and procedures, which sometimes result in terrible injustices.

"Some of the injustices have been due to erroneous though perhaps honest mistaken identifications, others to highly reprehensible, unethical conduct by prosecut-

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ing attorneys or police officers, with unjust rules of laws and procedure, legal frictions and subterfuges preventing a reasonably speedy correction of the error."

It is said that when England abolished capital punishment February 16, 1956, it marked the end of a criminal code once labeled the most ferocious in the modern world. There were many examples of injustice uncovered in England. For instance, the case of Timothy John Evans, whose wife and child had been murdered. He claimed during the trial that he was innocent and that the murderer was his neighbor John Christie. Evans was found guilty and hung in 1950. Christie, however, was the chief witness for the prosecution against Evans. Later Christie confessed that he had murdered seven women, among them Mrs. Evans. He too was then hung, but it was too late to save Evans.

In 1959 and again in 1961 California failed to abolish capital punishment although it almost did so. The failure was due to the apathy of those who are in favor of its abolishment and who failed to make their wishes known. Legislators received letters, ten to one against abolishment. These were from people who had been stirred up by the police and small newspapers throughout the state demanding a vote against it because of the dangers they recounted. Many of those dangers were false.

Capital punishment is a tradition that has been with us too long to change in one leap. It will take time. However, able specialists in penology and well-informed citizens have long studied this problem and recommend its abolishment because it serves no useful purpose. Taking a life does not accomplish what society expects —which is protection. To protect the innocent, we need in our country a complete overhaul of our penal code, in order to guarantee individualized justice to poor and rich alike. The American Correctional Association has long advocated just such an overhaul and the American Bar Association is now deeply involved in such a study.

Recently, Richard A. McGee, director of corrections in California, who administers the finest department of correction in any of our states, made this significant statement about our most difficult offenders: "I don't think we know enough yet about treating some of these aberrant types of behavior. I would be obtuse to my experience if I predicted what would happen in this field in the next twenty years, because I don't know. We are going in the direction of recognizing a great deal of criminal behavior as having roots in something other than just plain meanness." Surely all of us can agree that we know so little about the frailties of the human mind.

Most of our homicides are committed by first offenders who have never before been in trouble with the law. A study of their cases reveals that at the time of offense they were so stirred up with emotional disturbances, frustrations or alcohol that they never stopped to think of the consequences of their acts. They certainly were not normal individuals during the time of stress.

Those states that have abolished this antiquated custom have seen no increase in homicide as a result of its abolishment. I am thoroughly convinced that capital punishment has little if any deterrent effect upon the individual who takes a life and that it should be abolished in all our states.

This cannot be accomplished until the average citizen is alerted to this vital issue and seriously studies both sides of the question, to give him a wider grasp of the serious dangers of injustice that our present-day laws often fail to prevent. When that happens, I place my faith in the good judgment of the people of America to bring about once and for all the abolishment of capital punishment in our country.

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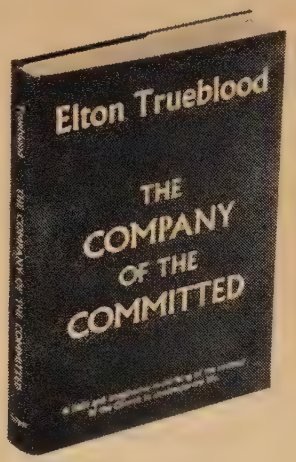

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Obituaries

MRS. ELEANORE CHARLOTTE BIERBAUM of Bensenville, Ill., widow of the Rev. Theodore F. Bierbaum, an E and R minister, died July 28 at the age of 78. Her husband, who died in 1958, spent his entire ministry in Illinois. Mrs. Bierbaum is survived by three daughters.

MRS. LYDIA ENGELMANN of Cleveland, Ohio, widow of the Rev. Frederick W. Engelmann, an E and R minister, died August 28 at the age of 87. Her father, the Rev. Jacob Hauser, was a missionary to India at the time of her birth and later was instrumental in founding the Winnebago Indian Mission in Wisconsin. Mr. Engelmann served churches in New York and Massachusetts. Mrs. Engelmann is survived by three daughters and two sons, the Rev. Marcus J. Engelmann, pastor of Friedens United Church of Christ, Indianapolis, Ind., and Dr. Gerson S. Engelmann, pastor of the United Protestant Church, Park Forest, Ill.

MRS. JENNIE EDITH FAY, 98, Brookline, N. H., died August 21. She was the widow of the Rev. Amasa C. Fay, who prior to his death some twenty-five years ago was minister of the Congregational church in Brookline. One son survives.

THE REV. MASAICHI GOTO, 60, a retired Congregational Christian minister, died August 27.

Born in Hawaii, Mr. Goto was a graduate of Pacific School of Religion, Berkeley, Calif., and taught for several years at Doshisha University, Kyoto, Japan. For nineteen years he was minister of the Nuuanu Congregational Church in Honolulu and was active in church and community affairs. His widow and four children survive.

MRS. MINNIE HASTINGS HARRISON, 75, an American Board missionary in Ceylon and India for forty-six years, died September 1 in West Newton, Mass.

Mrs. Harrison was the wife of Dr. Max Hunter Harrison, formerly principal of the United Theological College, Bangalore, India. She was the daughter and granddaughter of Congregational Christian missionaries. Born in Ceylon, she came to the United States for her education, graduating from Wellesley College.

She was appointed an educational missionary in Ceylon in 1912 and taught at

(Continued on page 34)

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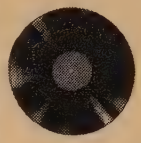

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Resolution on Conscientious Objectors and the United Church

Adopted by the General Synod of the United Church of Christ at Philadelphia, Pa., July 7, and commended to the churches and members for study and action.

WHEREAS the United Church of Christ values the heritage of both the Congregational Christian churches and the Evangelical and Reformed Church, particularly in their common testimony that every Christian has the right and the responsibility to make his daily decisions in the love of God and in the obedience to his living word; and

Whereas there are within our fellowship members in good standing who are conscientiously opposed to participation in war or to military training and service, on the ground that war is incompatible with their Christian commitment; and

Whereas the United Church of Christ desires to hold within its fellowship in love all those whose consciences are bound to Christ—those who accept the call to military service as well as those who refuse to participate in it; and

Whereas both the General Council of Congregational Christian churches and the General Synod of the Evangelical and Reformed Church have heretofore designated their appropriate instrumentalities to offer guidance and counsel to conscientious objectors in maintaining the integrity of conscience; be it

Resolved, that the General Synod of the United Church of Christ affirm its recognition of the right of conscientious objection to participation in or support of war, extend moral and spiritual support to the members of its constituent congregations who for conscience' sake seek exemption from military service and elect the alternative of civilian national service provided in the law, call upon its pastors and congregations to hold closely within the fellowship of the church those who take this position, and charge the Council for Christian Social Action to provide such information and assistance as may be desirable and necessary to aid such conscientious objectors in the enjoyment of their rights and in the fulfillment of their responsibilities.

Copies of all four General Synod resolutions are available at 10 cents each, 5 cents for 20 or more from Council for Christian Social Action, 289 Park Ave. S., New York 10, or 2969 W. 25th St., Cleveland 13, Ohio.

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October 18, 1961

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How to use this issue

YOUR ATTENTION . . .

. . . is called to the first of a monthly series of columns by the new president of the United Church of Christ, Dr. Ben M. Herbster. His first statement (page 2) is a call to action for each of us.

MISSION STUDY GROUPS . . .

. . . will read with great interest the exciting report of the church's response to the challenge of the inner city. See "88 years of growth and service" on page 20. This article is the first in the *Herald's* new series devoted to the 1961-62 home-mission theme "Churches for new times."

DISCUSSION GROUPS . . .

. . . will find stimulation in Gaylord Noyce's expression of concern for new strides in racial integration (page 8). Groups should review "A call to renewed responsibility for racial and cultural relations" adopted by General Synod. (See page 6 in the September 21 *Herald.*) Here are questions for discussion: Do we have sufficient information about our own community to discuss what our church should be doing? What institutions in our community should be included in a study of discrimination patterns? If our congregation is to become racially inclusive, what steps do we need to take first? (A packet of resource pamphlets and program guides on racial integration is available for $1.00 from the Council for Christian Social Action.)

STEWARDSHIP COMMITTEES . . .

. . . will appreciate T. K. Thompson's authentic presentation on page 15 of the nature and values of stewardship. This is an essential Christian consideration.

J. M. B.

UNITED CHURCH HERALD

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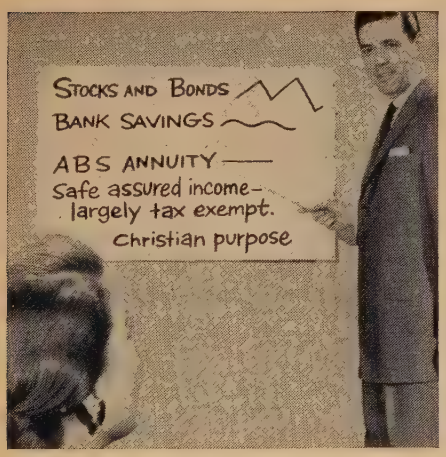

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(Continued from page 32)

Uduvil until her marriage in 1922 to Dr. Harrison, who was then a professor at Jaffna College. From 1931 to 1958 she taught English at United Theological College, Bangalore, and helped to edit a magazine for Indian children, which is subsidized by World Day of Prayer funds.

In 1958 Mrs. Harrison and her husband went to Boston and Dr. Harrison took over the duties of India-Ceylon secretary for the American Board. Since his retirement they had lived in New Windsor, Md. Surviving are her husband and two sons.

THE REV. THEODORE C. HENSCHEN, retired E and R minister of Allenwood, Pa., died June 24 at the age of 84. A graduate of Mission House College and Mission House Seminary, he was ordained in 1902 and served Fourth Reformed Church, Cleveland, Ohio, until he was compelled to leave the active ministry because of illness. There are no immediate survivors.

DR. JOHN ANDREW HOLMES, 86, a retired CC minister of Pasadena, Calif., died August 11. He had held pastorates in California, Nebraska, Ohio, Michigan and Illinois.

Dr. Holmes attended Upper Iowa and Northwestern universities and Yale and Andover theological schools. He was a delegate to the World Missionary Conference in Edinburgh, Scotland, and to the International Congregational Council. His widow survives.

ALFRED C. HOWELL, Bethel, Conn., a member of the Corporation for the CC General Council and a trustee of the Annuity Fund for Congregational Ministers and the Retirement Fund for Lay Workers, died September 10 at the age of 77. At the time of his death Mr. Howell was also chairman of the General Council Finance Committee and the Investment Committee of the Annuity and Retirement Funds.

Vice president of the Guaranty Trust Company of New York City, now the Morgan Guaranty Trust Company, from 1928 to 1949, Mr. Howell later became president and then chairman of the Bethel National Bank, retiring four years ago.

He is survived by his widow and two sons, one of whom is the Rev. Joseph A. Howell, Philadelphia, Pa., a secretary of the Christian Education Division of the CC Board of Home Missions.

THE REV. WALTER F. KIEKER, pastor emeritus of Peace United Church of Christ, Walnut, Iowa, died June 30 at the age of 66. A graduate of Elmhurst College and Eden Theological Seminary, he was ordained in 1916 and served churches in Ohio, Kansas, Illinois, Iowa and Nebraska until his retirement in 1960. Surviving are his widow and one son, the Rev. Walter W. Kieker, pastor of St. John's Federated Church, Muscatine, Iowa.

DR. GUY L. MARGESON, 65, St. Louis, Mo., a retired U. S. Army chaplain, died recently. Dr. Margeson was a Congregational Christian minister forty-two years and served at various Army installations from 1926 until his retirement in 1946.

A native of West Almond, N. Y., he received a Bachelor of Science degree from the International Christian Bible College of Boston and a Doctor of Theology degree from Webster University, Atlanta, Ga. His widow and a brother survive.

MRS. LUCILLE DAY MC CLYMONDS, Good Hope, Ill., for sixteen years a missionary for the American Board in the Near East and India, died July 18 at the age of 59.

Born in Colorado Springs, Colo., she graduated from Oberlin College in Ohio and received a master's degree from the University of Chicago. Mrs. McClymonds also studied at the University of California and the Hartford Seminary Foundation.

She went to the Near East in 1924, to teach first at the Girls' School, Brousa, Turkey, and then at the Girls' School in Salonica, Greece. From 1932 to 1940 she served at several schools under the Marathi Mission in India. After her return to the United States Mrs. McClymonds held several teaching and social-welfare positions.

DR. ARTHUR P. SCHNATZ, retired E and R clergyman of St. Petersburg, Fla., died August 23 at the age of 71. A graduate of City College in New York City and Central Theological Seminary in Tiffin, Ohio, he was ordained in 1913 and served churches in Kansas, Maryland, Ohio and Wyoming before his retirement in 1956. Heidelberg College conferred the Doctor of Divinity degree upon him in 1942.

During his twenty-one-year ministry at First Church, Cincinnati, Dr. Schnatz initiated a notable inner-city ministry of community service, which continues under joint sponsorship of the congregation and the E and R Board of National Missions. Surviving are his widow, one son and two daughters.

THE REV. OLIVER C. WEIST, a retired CC minister of Columbus, Ohio, died July 19 at the age of 79.

A graduate of Ohio State University and of Union Theological Seminary in New York City, Mr. Weist was ordained in 1912. His pastorates were in Columbus, Ohio, and Bronxville and Sherburne, N. Y.

During World War I Mr. Weist served with the Y.M.C.A. at Camp Sherman, and later was president of the Community Church Workers of America. He is survived by his widow, a son, a stepson, two daughters and a stepdaughter.

How Many Hours can a Minister Squeeze Out?

Ministers as a group are probably healthier physically and mentally than most people. But items like these continue to appear in our national publications. *Virginia Minister Confined in Mental Institution. Pennsylvania Clergyman Cracks Under Emotional Strain.* Here—there—and all across the country growing numbers of ministers are breaking down.

Why does it happen?

Night and day, there are 168 hours in anyone's week. Our ministers get no more than the rest of us. Yet one congregation that surveyed itself learned they expected 82 hours of work from their minister in one week—*49% of his total time!*

And this is not an isolated instance!

Many ministers work 70 hours and more for their congregations each week. They have to do it in order to keep up the functions of their jobs. A Yale Divinity School professor of theology enumerates these six functions:

FUNCTIONS OF A MINISTER	DUTIES
PASTOR	Sow spiritual well being among the congregation.
PREACHER	Deliver sermons that give guidance in the relationship of God to man.
PRIEST	Administer sacraments and perform weddings and funerals.
TEACHER	Direct church's religious education program.
ADMINISTRATOR	Responsible for church finances and physical upkeep.
ORGANIZER	Provide the spark for church groups, fund drives and special events.

A group of Methodist ministers found that most of them used more than 15 hours a week in pastoral visiting. They put about the same amount of time into preparing sermons, conducting services, attending church meetings and general study. Church business required from five to 14 hours and counselling five hours or less.

That's how a minister can so easily put in a ten-hour, seven-day week. If you allow him eight hours of sleep at night with four hours in which to eat, bathe, dress, etc., he has used up 22 of his daily 24.

He then has two hours a day for himself. What shall he do with them? Go shopping for a pair of shoes he needs? Take his son to the dentist? Volunteer to serve on a civic committee he favors?

How about the man himself? Does he have enough time to keep abreast of current events, take in a ball game, play golf occasionally or give proper attention to a reading program?

A minister is only human. He gets tired and worn out just like the rest of us. But he's more likely to "run his battery all the way down" because of the long hours we require from him.

He needs time to "regenerate" himself—time to rest his tired body and unwind his busy mind—time to partake in

private devotions. This means time for self-improving study —time for a quiet moment of conversation with his wife—time to romp with his hop-scotch girl and his kite-flying boy.

All of these refresh him physically, mentally and spiritually. And remember, the better man he is, the better minister he can be.

Your minister didn't dedicate his life to your church because it was going to be an easy job. But to do what he must as well as a man can do, he needs help from you, as a lay leader or member of his congregation.

And what can you do?

You can willingly take an active part in fund raising drives, visitation and evangelism, recruiting church school teachers and other acts of stewardship. The time you give can be of enormous assistance to your minister in performing his functions as an administrator and organizer. It's up to you to see that there is a balance between the time you ask of him and the help you give to him.

A GENERAL COMPARISON OF WEEKLY HOURS	*Minister*	*Layman*
Work	70	40
Bodily Maintenance (sleeping, eating, etc.)	70	70
Remaining (for self-improvement, family, household tasks, leisure, etc.)	28	58
TOTAL	168	168

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Church and Ministerial Record

E and R Address Changes

BESSMER, WILLIAM C. JR., to 5400 Eisenhower, Great Bend, Kan., (change of residence).

BRUEGGEMANN, WALTER A. (D), New York, N. Y., to 500 Lake Ave., Webster Groves, Mo., professor at Eden Theological Seminary.

COBB, GERALD R., Ben Arnold, Tex., to 418 S. Fifth St., Goshen, Ind., pastor of First.

DOLLAR, MELVIN, 2806 Mission Village Drive, San Diego 11, Calif., pastor of Mission Village Church, (new).

HEINL, JOHN M., to 1554 S. Layton Boulevard, Milwaukee 15, Wis., (change of residence).

HOCHSTETTLER, DONALD, Fremont, Ohio, to 222 Etna Ave., Huntington, Ind., pastor of St. Peter's.

KRAFFT, EMIL N., Cleveland, to 6317 Waldorf Place, Independence 31, Ohio, (retired).

NISI, WILLIAM F., Berkeley, Calif., to R. D., State Highway 206, Princeton, N. J., graduate study, Princeton Seminary.

RATZLAFF, RALPH J., to 1030 N. Second St., Watertown, Wis., (change of residence).

SINK, CHARLES K. (Ch), to Headquarters Berlin Command, Chaplain Division, APO 742, New York, N. Y.

TURNER, ROBERT K., to 2400 Manchester Ave., S. W., Massillon, Ohio, (residence address).

Code: D—Ministers in denominational work; Ch—Chaplains in the armed forces.

CC Calls

ALFORD, JACK H., assistant, First, Des Plaines, Ill., to National Council of Churches, Denver, Colo.

BAUER, RICHARD W., assistant, Middlebury, to First, Swanzey, R. D., Keene, N. H.

BENDER, LOUIS, to student minister, Green Street, Chicago, Ill.

BROWN, ARNOLD M., to Craftsbury Common, Vermont.

CALLAHAN, CHARLES C., to Emington and Odell, Ill.

CHURCHILL, GERALD C., First, Redlands, Calif., to Anchorage, Alaska, under the auspices of the National Association of Congregational Churches.

DAVIS, JAMES H., to assistant, Community, Chula Vista, Calif.

FENNER, MELVIN R., to Professor of Religion and chaplain, Southern Union College, Wadley, Ala.

GARRETT, HARRY, to Knight, Grand View, Idaho.

HAUSSKE, A. C., retired American Board missionary who served for 32 years in North China, to president, The Foundation for International Understanding Through Students, University of Washington, Seattle.

HAZEN, C. ARTHUR, Waterbury, to United, Ludlow, Vt.

HEDGEMAN, MRS. ANNA ARNOLD, to staff of the CC Board of Home Missions as consultant to the Higher Education and American Missionary Association Division.

LEE, HUGH SHELBY, Appleton, Wis., to First, Phoenix, Ariz.

LOVINS, JAY, to minister of music, First, Kokomo, Ind.

MILLS, DONALD O., to Pinedale and Big Piney, Wyo. Mr. Mills is minister-at-large for the Intermountain Convention of Congregational Churches.

PEELER, J. YORKE JR., to itinerant chaplain to students in Vermont institutions of higher education. This is a pioneer ministry sponsored by the Vermont Congregational Conference.

PHILLIPS, FOSTER M., to assistant, First, Nashua, N. H.

REED, HUGH E., to North Troy, Vt.

RITCHEY, MELVIN, Church of the Brethren, to assistant, First, Stoneham, Mass.

RUSSELL, GALEN E., Mont Clare, Chicago, to St. John's (E and R), Evanston, Ill.,

THE BOARD OF HOME MISSIONS
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Holding in remembrance near and dear kindred, and our years of fellowship in the Congregational and Christian Churches, I give and bequeath to The Board of Home Missions of the Congregational and Christian Churches, a corporation organized and existing under the laws of the State of Connecticut and New York and of the Commonwealth of Massachusetts, incorporated in 1937, the sum of ..... dollars to be applied for the uses and purposes of said corporation.

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SEIFERTH, CALVIN, Methodist, to Federated, Westford, Vt.

SEYMOUR, COLLIE, Albemarle, to Apple's Chapel, R. D., Gibsonville, N. C.

SMITH, KENNETH B., associate, Park Manor, Chicago, to minister, new church project, Chicago, Ill.

STONE, BETTY E., minister of Christian education, New Hampshire Congregational Christian Conference, Concord, N. H., to secretary, Division of Christian Education, CC Board of Home Missions, Boston, Mass. Miss Stone will also edit *Children's Religion.*

TAYLOR, ROBERT W. JR., minister of Christian education, United Church Center, University of Illinois, Champaign, to chaplain, Franklin and Marshall College, Lancaster, Pa.

VEDELER, DONALD C., associate chaplain, Kamehameha Schools, Honolulu, Hawaii, to Union, and First, Wakefield, N. H. Mr. Vedeler recently received a B.D. degree from Andover Newton Theological School.

WERNER, LOYAL E., Lacon, to First, Streator, Illinois.

CC Resignations

BAILLIE, ARLAN A., First, Wilmette, Ill., to enter business.

BAUGHMAN, JOHN, Bible Chapel, Robinson, Illinois.

BILHORN, J. MERLYN, Mayfield, Sycamore, Illinois.

BOND, ROBERT H., interim, Woodside, Rockford, Ill.

CORNELIUS, CONRAD F., Piney Plain Christian, R. D., Raleigh, N. C.

NORTHROP, JOHN A., Pinedale and Big Piney, Wyo., to study.

PHELPS, T. TORRANCE, interim, Union, Shafter, Calif.

SAVIDGE, ROBERT M., campus minister, University of New Hampshire, Durham, to study. Mr. Savidge will assist the New Hampshire Council of World Affairs in Durham on a part-time basis.

SPICER, JAMES E., Community, Glenview, Illinois.

TANQUARY, OLIVER L., Paradise Hills, San Diego, Calif.

VERNON, SAMUEL J., interim, Community, Yermo, Calif.

WAY, WILLIAM F. and PEGGY BRAINARD, Cragin, Chicago, Ill., to teach. They will remain with the church until a new minister is secured.

WHITE, DONALD, Hope, Fithian, Ill.

YASUDA, CHUKICHI, United Church of Japan, Christ (Issei), Chicago, Ill., to return to Japan because of wife's illness.

CC Installations, Ground Breaking, Ordinations, Anniversaries and Recognitions

ANDERSON, JOHN F., installation, Vergennes and New Haven, Vt., July 2.

ARCADIA, Calif., ground breaking for new sanctuary, June 25.

BOUTWELL, ROBERT B., ordination and installation, Community, Cambridge, and Jeffersonville, Vt., June 25.

BURTON'S GROVE, R. D., Wakefield, Va., 75th anniversary, September 3.

DAWSON, RICHARD A., recognition for having completed forty years of Christian service, by members of the College Heights Congregational Church, Bakersfield, Calif., of which he is minister.

MOSHER, MR. AND MRS. BRUCE W., commissioning, Brookfield, Vt., July 23. Mr. and Mrs. Mosher will serve in Ghana

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PATERSON, N. J., First (United Church of Christ), 125th anniversary, October 29 to November 5.

SCHRIVER, EDWARD O., ordination, First Parish, Gorham, Me., by the Cumberland Association of Congregational Christian Churches, August 27.

SUN CITY, Ariz., United, dedication of new sanctuary, June 18.

WILLIAMS, RAYMOND W., ordination and installation as minister, First, New Gloucester, Me., by the Cumberland Association of Congregational Christian Churches, August 13.

Newly Vacant E and R Pulpits

Mercersburg Synod—Incarnation, Newport, Pa.

North Illinois Synod—St. John's, Peotone, Illinois.

Northwest Ohio Synod—Emmanuel-St. John's Charge, Bluffton, Ohio.

Southwest Ohio Synod—Farmersville, Farmersville, Ohio; Philippus, Cincinnati, Ohio, (associate pastor).

Chronicle

Arrivals, departures and other information about missionaries of the United Church Board for World Ministries.

Arrivals from the Field

During August:

In New York, N. Y.: Anna M. Parakilas of the Near East Mission, after completing a two-year term as a teacher of commercial subjects at the American Collegiate Institute in Izmir, Turkey.

In San Francisco, Calif.: The Rev. Eleanor Wilson of the Marshall Islands, for preretirement furlough after thirty-six years of educational and evangelistic work in Japan and Micronesia.

In Seattle, Wash.: Elizabeth A. Schultz of Japan, after completing a three-year term as a teacher of English at Baika Junior College in Osaka.

Departures for the Field

During August and September:

From New York, N. Y.: Dr. and Mrs. Richard C. Braun of Ghana, West Africa, returning from furlough with their three children to continue their medical service at Adidome or Worawora.

Margaret G. Hammaker of the Marathi Mission, returning from furlough to the Mary B. Harding Kindergarten Training College in Sholapur, West India.

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Ralph H. Noyce of Washington, D. C., under appointment for a special two-year term as a teacher of physics at Tarsus College, Tarsus, Turkey.

Mr. and Mrs. Howard W. Trumbull of St. Joseph, Mich., with their four children. The Trumbulls are under appointment to the South Africa Mission where he will serve as treasurer and business agent.

Florence E. Ashwell, Ludlow, Mass.; Charlotte J. Bunker, Ceylon and East Williston, N. Y.; Peter Davies, Westmont, Ill.; Rosalie Johnson Davies, Melrose Park, Ill.; James Lee Jorgensen, Elkhorn, Neb.; Lynn Williams Jorgensen, Oskaloosa, Iowa; Dorothy Pickard, Hartford, Conn.; Martha Shaler, Topeka, Kan.; Rebekah J. Somes, Colchester, Conn.; and Mrs. Lois E. Winegarner, Thermopolis, Wyo.—all for three-year terms on the staff of the American Collegiate Institute, Izmir, Turkey.

Yasuko Kusunoki of Seiwa Junior College, Nishinomiya, Japan, returning from furlough.

Correction

The announcement of the resignation of the Rev. A. Dean Lundstrom from the Congregational Church in Leaf River, Ill., in the August issue of the *Herald* was an error. Mr. Lundstrom will continue to serve this church.

The Rev. Dwight A. Hoelscher will continue to serve as associate minister of the First Congregational Church in Phoenix, Ariz.

Classified Advertisements

These advertisements cost 20 cents per word for each insertion, including name and address. Minimum charge, $5.00. Keyed advertisements (care of *United Church Herald*) cost 50 cents additional. References required. Please send payment with order to *United Church Herald*, 1720 Chouteau Avenue, St. Louis 3, Mo.

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WANTED: Woman staff member for position as parish visitor and minister's assistant in Congregational church of 1400 members. Near Hartford, Conn. Fine opportunity in growing community. Give background and references. Write Box A, United Church Herald, 1720 Chouteau Avenue, St. Louis 3, Missouri.

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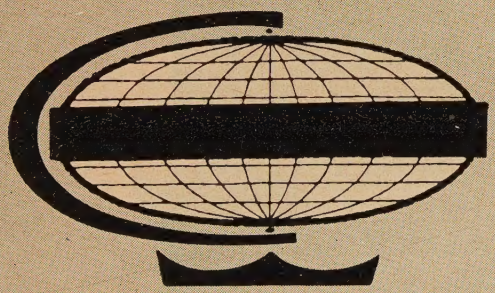

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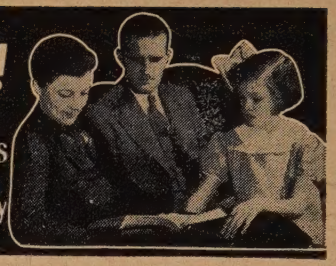

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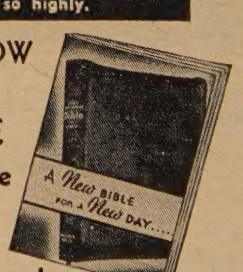

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